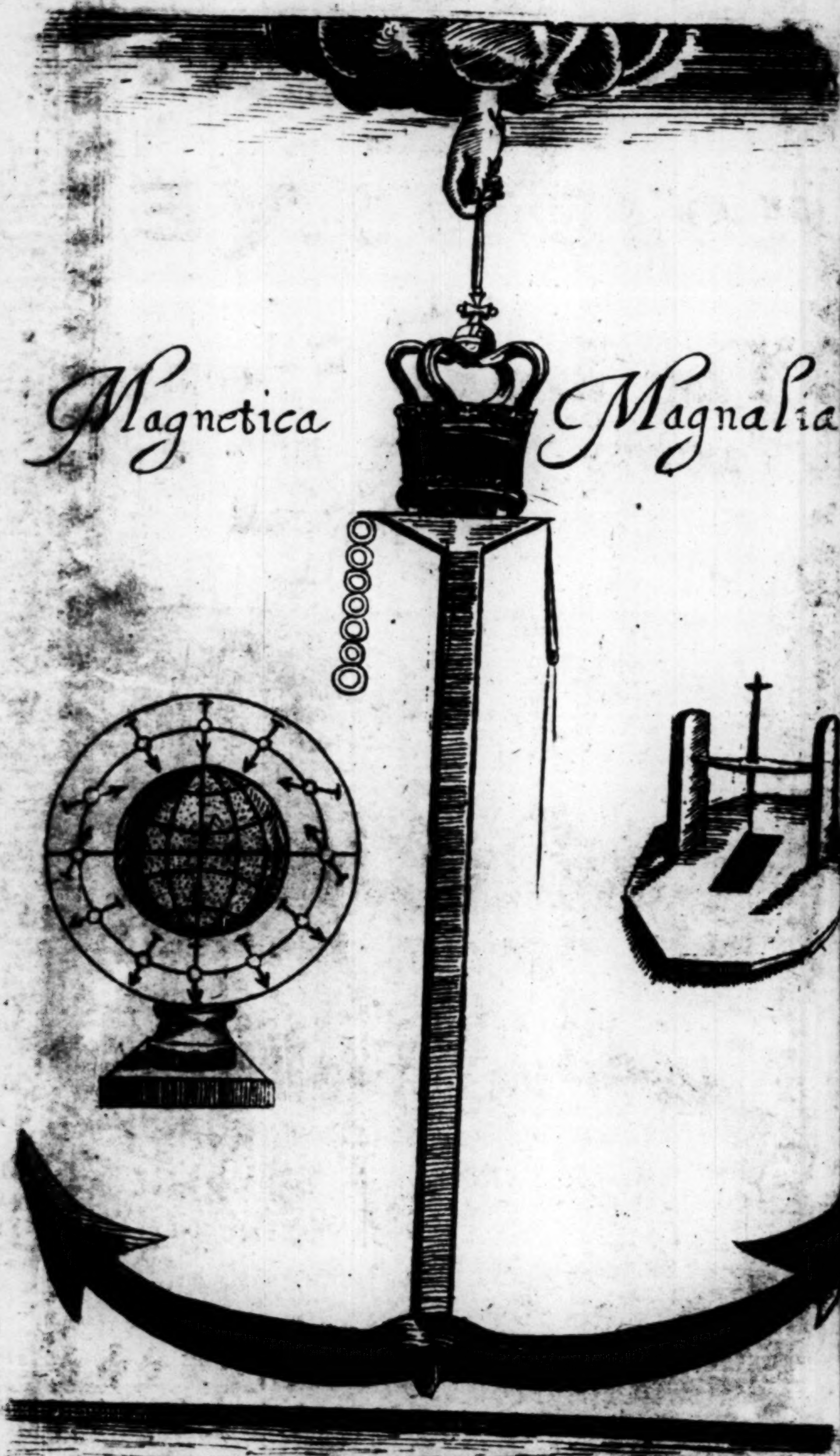
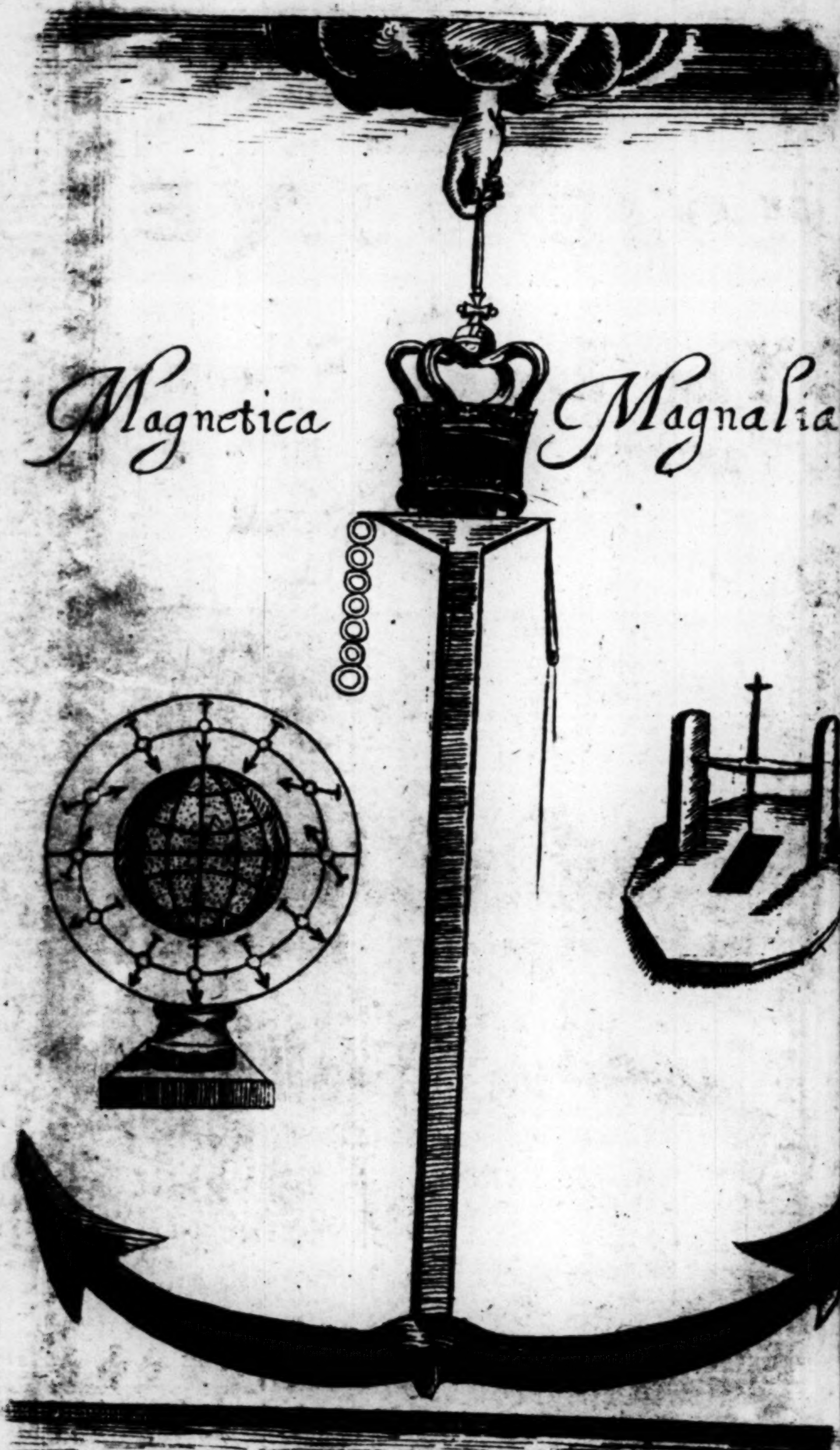

Magnetica
Magnalia


Magnetica
Magnalia

THE WONDERS OF THE LOAD-STONE.

OR,

The Load-Stone newly reduc't into a Divine and Morall Vſe.

By

SAMVEL WARD, of Ipſwich. B. D.

If men be ſilent, Stones will ſhew thy praiſe,
And Iron, hearts of men to thee will raiſe.

LONDON,
Printed by E. P. for PETER COLE, and are to be ſold at his ſhop, at the ſigne of the gl
and Lyon in Cornehill,
ver againſt the Conduit.
1640.

To the moſt Excellent *Majeſty of the Royall* Charles, &c.

O King live for ever, and be graciouſly pleaſed to take in good part this little Stone, and this little Booke, which is an *Interpreter* of the Vertues thereof. A Stone if your Majeſty regards the price, to bee leſſe eſteemed then the meaneſt *Gem*. But if you reſpect its uſe and profit in the Arte of *Navigation* and *Dyalling*, yea and in *Divinity* it ſelfe; it is not to be counted deare, though in compariſon of the moſt precious *Diamond*.

If

If the quantity of it be conſidered, it ſcarce exceeds a little clodd of Earth: But if we conſider the reſpects it hath to the *Arctick* and *Antartick* poles to the *Tropick* circles and the *Æquinoctiall*, then it equalls the *Terreſtriall Globe*, hereupon it was deſervedly cal'ed by the name *Terrella* as *Gilbert* the founder of this *Magnetick* diſcipline hath termed it; If wee looke upon its outward ſhew and beauty, there is no ſmoothnes, no brightneſſe in it, as in Pearles, it hath no ſplendour, no tranſparency, as other precious ſtones: therefore by *Claudian* it is cal'd *Decolor* ill coloured. And by *Berchorius ferrugineum* of the color of ruſty Iron, but if the inward force and vertue of it be conſidered, it doth exceedingly ſurpaſſe the moſt precious ſtones, for which cauſe by ancient *Grecians*

was called ἡρακλειος, ſtrong or as fa-mous amongſt ſtones, as *Hercules* was amongſt men, by the latter *Gretians* it was termed θαυματεργὸς, *mirificus* a ſtone that doth wonders, for it is inriched by nature with wonderfull and ſecret endow-ments, it produceth admirable ef-fects, it cures the *Gout*, *Cramp*, and *Head-ach*, if we give credit to *Mar-bodeus* and *Pictorius*, who hath made a *Comment* upon him, unto which the ſame Author adds, that it makes ſuch as poſſeſſe it, Eloquens and acceptable to *Princes*, *O me fe-licem, ſi vera diceret*, O happy me if that he ſpeake the truth. By your Majeſties good leave, I dare pro-miſe this with good aſſurance, that if your Majeſty alone were the poſſeſſor of it, it would eaſily make you the *Monarch* of the whole world, for to them that paſſe the

Seas, this ſtone is another *Neptune*, and moſt faithfull conductor to the havens, and to them that travell by land another *Mercurie*, a moſt certaine guide in all journyes, eſpecially becauſe it is the moſt powerfull ruler of the Iron generation, which eaſily ſubjects all other mettals, and in that reſpect alſo, it is the moſt excellent patterne and lively Embleme of your moſt admirable Monarchicall and mild Government, for this was alwayes my conſtant and undoubted opinion, this I alwaies thought with the greateſt Politicians and Divines, and openly profeſſed it before all men, that an hereditary Monarchy (ſuch as this is, under which it was my happy lot to draw my vitall breath, to enjoy all ſorts of bleſſings, and to live in all godly converſation and tranquillity,

is by many degrees the moſt profitable, and moſt praiſe-worthy of all formes of Government, which are any where *uſed*, or that can be imagined; unto this Monarchicall Eſtate I have alwayes wiſhed well, as he knoweth who ſearcheth my heart and reynes. Furthermore it is approved by the conſent of all Writers, and by the Mottoes of many Emperours, that a *Magnetick* manner of Governing is moſt ſafe, moſt acceptable, and moſt commodious, both for *Princes* and Subjects, for as ſuger, (according to the teſtimony of *Fernelius*) doth the very ſame things, and all in a better and ſweeter manner then honey doth, ſo a Magnetick affection doth effect more then ſlaviſh terrour, and a filiall love of ſubjects, is better then ſervile feare. Behold how the *Loadſtone*

ſtone ſubdues to it ſelfe all kind of Iron, which otherwiſe is ſcarce wrought upon, by files, hammers, and fiers, it is done, not by force of Armies, but by helpe of love. So the Iron is held in a dutifull ſubjection, being united together by the mutuall bonds of friendſhip; in like ſort let the people ſee and conſider with me how the Iron duſt, that confuſed multitude, growes together into one body, under the *Loadſtone*, as it were their King, how it ſtands ſtil with a kind of quaking affrightment, and doth cover it in the forme of a ſhield, it doth compaſſe about the *Loadſtone*, after the manner of a Guard, it doth yeeld ſuſtenance and ſervice unto it, as the Bees doe to their King or Maſter Bee, which is without a ſting; a cleare and illuſtrious *Hierogli-*

phicke

thick, of Chriſts Dominion over those that are his, a Type whereof he long ſince exhibited in *David*, unto whom he gave a name derived from love, of whom, that which is ſingular and rarely befalleth Princes, is recorded, that all which the King did, ſeemed good in the eyes of all the people; the King of Kings grant that our people may univerſally obey their King, the Magiſtrate and Prelates, with ſuch readineſſe of will, that they ſtrive among themſelves by mutuall emulation, how one may goe before, and excell the other in performing the due Offices of ſubjects: the ſame gracious God grant that your Majeſties Empire may be to your enemies and adverſaries adamantine, but Magnetick to your ſubjects and friends, and that your Majeſtie may be gra-

ciouſly pleaſed to favour him, who if by Art or hap, he had found that Stone, which they commonly call the *Philoſophers* Stone, would have preſented it with the like inclination and alacrity, as he doth moſt humbly and willingly preſent, and dedicate this *Loadſtone*, together with this ſhort Commentary upon it, which indeed of right and deſert is due unto your Highneſſe; for to whoſe ſervice ſhould hee conſecrate this dear *Loadſtone*, but to his deareſt Soveraign. This *Loadſtone*, a Stone of great vertue, but to a great and vertuous King, this Sea *Neptune* or Guide; but to the Lord of the Seas which compaſſe ſo many Ilands; this powerfull and mild Ruler of Iron but to the moſt Mightie and Clement King; ſo doth he

pro-

profeſſe, who wiſhed unto your Majeſtie the celebration of a hundred birth-dayes in this world, and one joyfull never ending day in the world to come, which ſhall ever be the prayer of him who is, of

Chriſts Miniſters the leaſt, but

Your Majeſties moſt loving

faithfull and obedient ſubject

S. W.

A Preface to the Reader, wherein is contained the Scope and Argument of the following Treatiſe.

Crollius, p. 77 Planetis.
1 Lead to Saturne, ♄
2 Tin to Iupiter, ♃
3 Iron to Mars, ♂
4 Gold to the Sun, ☉
5 Braſſe to Venus, ♀

THe Chymiſts *doe make equall in number, and aſſigne thoſe ſeaven Mettals that are in the bowels of the earth, to ſo many* Planets *that are in the* Orbes *of heaven;* the Loadſtone *not regarding the moſt excellent of theſe, and univerſally neglecting other materiall ſubſtances, doth draw onely Iron unto it, in whoſe friendſhip as it were, and ſer-*

ſerviceable company to attend upon it, it doth much delight; ſuch is the condition of Bookes, of which though there be an innumerable company that abound every where, yet every one hath its Magneticke *Genius, fitted to the diſpoſition of the Reader, whereby it doth allure unto it, the eyes and hearts of many, and being allured, doth in a manner bewitch them, neither doth every ones affection or phantaſie draw him with leſſe force then the* Loadſtone *doth Iron. If thou beeſt a* Philoſopher, *the wonders of the* Loadſtone *then which there is nothing found more pleaſant or excellent in the whole* Theater *of nature, will draw thee hither.*

6 Quicke ſilver to Mercury, ☿

7 Silver to the Moone, ☽

Clemens Alex. p. 176. Edit Grotii.

If

If thou beeſt a Chriſtian, *Chriſt will draw thee hither, as alſo his graces engraven in a lively manner upon the* Loadſtone *by the finger of God, If thou beeſt a Divine, many places of Scripture ſeemingly repugnant, that are briefly illuſtrated, will draw thee hither, as alſo thoſe knotty School doubts, which are reſolved by the way. If thou beeſt a* Poet, *this whole Booke is a kind of* Poem, *If a* Rhetorician, *here thou haſt a continued Allegorie, and* Philoſophy *beſides, wayting upon Divinity, yeelding light unto it; one while as it becommeth an humble hand-maid, another while as a modeſt Gentleman Vſher, in which particular I have followed* Dion, *not the* Hiſtorian, *but that Orator which was moſt deare unto* Trajan, *and for his eloquence ſurnamed* Chryſoſtome, *or golden mouth, I have alſo imitated, the skill of Husbandmen, who graffe fruitfull*

branches

branches of a good kind, upon wild plants, that of barren and bitter, they may become fruitfull and ſweet; Here thou haſt a Chria, *or an exerciſe of* Rhethoricke *moſt effectuall to teach, move, and delight, which had his name impoſed, from the uſe and profit thereof. Now this* Chria, *as* Voſius Leopard, *and others deſcribe it) is not a painted or feigned, but a lively Embleme, where either the perſon is reſembled to the thing, or ſomewhat is done and plac't before the eyes of the body, which may more ſpeedily penetrate the ſharpe ſight of the mind, more ſtrongly move the affections, and more faithfully ſticke to the memory, which kind of cunning, or artificiall skill, the Prophets both of the Old and New Teſtament have often uſed, whereby they might more deepely imprint, their Propecies in the eyes of their Auditors.* So Agabus *held it not ſufficient to*

foretell

foretell the bonds of Paul, *but he bound himſelfe alſo with* Pauls *Girdle: nor did the Lord Ieſus hold it ſufficient, to be the Teacher and patterne of humility, but he plac't alſo a little Infant in the midſt of the Apoſtles, in a moſt high place, whereby he might point out unto them, that he ſhould be the greateſt among them, which endeavoured to be the leaſt; moreover at the laſt, hee himſelfe alſo being clothed, after the faſhion of a ſervant, did waſh their feet with water, and wiped them with a linnen cloth that he might herby leave this vertue, which is neceſſary for all, though leaſt acceptable, moſt chiefly recommended to all his ſervants; for though the eares are rightly tearmed by* Fabuliſts, *the ſenſes of* Minerva, *or of wiſedome, or inſtruction, yet doe thoſe things more ſlowly ſtirre up the mind, which come to be knowne by their windings and turnings, then thoſe which*

doe

doe preſently incurre to it by the windowes of the eyes; wherefore in briefe, thou art to be intreated at the very firſt, to procure unto thy ſelfe a ſtone, which is of great vertue; or to goe unto ſome one that hath ſuch a ſtone in his poſſeſſion, whereby thou maieſt be both a diligent ſpectator, and alſo a benevolent Reader. Vnleſſe thou be both, both of us ſhall be fruſtrated of our ends, thou of thy profit and pleaſure in reading, I of my ſcope and labour in writing; for here are divers experiments, of which if thou beeſt not an Eye witneſſe, they ſhall not looſe onely all their grace, but alſo thy beliefe, and their end. But if thou profeſſeſt thy ſelfe among Criticks, *ſuch as are curious about matter, and manner of ſtile, I would have thee conſider, that one thing of* Plinie, *that it is not lawfull to garniſh a Diamond. The* Loadſtone *is of the like condition;*

not onely for hardneſſe, as very ſcarcely admitting a peine of Steele, as alſo for the innate vertue, which refuſeth and diſdaines all borrowed ornaments. To conclude, whoſoever thou art, whom either the noveltie or utility of the ſubject, ſhall draw hither, if thou receive the leaſt delight, or profit this ſhall be to him a ſufficient reward for his labour, who never preſumed to expect for himſelfe, or his meditations, any better lot or lucke, then happeneth to the Loadſtone, *that it ſhould be of great uſe, but of little eſteeme and reputation with many, nor did he for any other reſpect, then ſomewhat to pleaſe thee, and much to profit thee, endeavour according to his abilitie, at ſpare houres, to mingle Divine things with* Philoſophicall,

Morall

Morall with Divine, *and profita-ble with pleaſant*; And this he was deſirous to let thee under-ſtand, *who is*,

Thine in the Lord Ieſus,

who is all Loadſtone and

the moſt excellent,

S. W

TO THE READER.

Chriſtian Reader

THe Scripture diſcommends that ſervant who hid his Talent and exerciſed it not, and indeed our time being but ſhort, yet precious, muſt not be negligently let ſlip, we are not onely borne for our ſelves, every man muſt labour to doe ſome good to the Country and Commonwealth wherein he lives, We muſt be accomptable for our times of leaſure when we are freed from other more ſerious affaires, Tam otii quam negotii ratio habenda eſt, *Therefore in the late long vacation I was willing to imploy my ſelfe about the tranſlation of this following Diſcourſe, which I thought fit and worthy to be preſented to the viewes of our Engliſh ſubjects, having already received a gracious approbation from his Royall Majeſtie. And fur-*

ther

ther I was induc't to undertake this worke, that the divine applications contained therein might be knowne to all, as well as to Schollers; the meaner ſort having more need of ſenſible Hieroglyphiks*, and exemplary helps, to accompliſh their ſalvations, then the wiſe and great* Rabbies*, againe, I had an ayme herein, that ignorant Mariners who have onely gained a piece of the uſe of the* Loadſtone *by a practicall obſervation, that they might ſayle in ſafety, might now by the knowledge of this booke, when they looke on their Compaſſe, find out a way by applying to their owne hearts, the admirable contemplations contained therein, to ſteere their owne ſoules to the haven of heaven, as well as their ſhippes to the harbour. Beſides the Authour, whom I doe highly honour for his integrity of life, and eminency of learning, of whom I would ſpeake more, but that I will not offend his humility and modeſty, I ſay the Authour himſelfe, who hath a commanding power in me, did requeſt me to undertake this taske, and I am glad, if my Penſill hath in ſome meaſure, taken out to the life ſo curious a* Proto-

type, *howſoever* (*Courtious and Christian Reader*) *I have reſolved to venture upon thy favourable acceptance, and to deſire thee to interpret this interpretation to the beſt, in hope of which I remaine,*

Thine to my power,

Harb. Grimeſton.

1 - 7 - 9
0 - 3 - 0
0 - 2 - 0
0 - 1 - 0

1 - 13 - 9

THE WONDERS OF THE LOAD-STONE.

CHAP. I.

Concerning the uſe of the Load-ſtone, *unknowne in former ages, diſcovered in theſe latter times.*

THe Learned and unlearned have ſeene the *Load-ſtone*, and tooke it into their hands, many ages agoe; yea as, I may ſay, from the very beginning of the world, the vulgar and meaner ſort of people perceived not without amazement, the Vertue which it hath to draw Iron unto it, and

Ariſt. lib. 1. de anima.
Thales.
Scaliger.
Gilbertus.
Plinius.
Claudianus.
Orpheus.
Lucretius.

lift it up. The Philoſophers diſputed ſubtilly about the forme thereof, and vehemently contended among themſelves about this, whether it had a Soule or no: Both Hiſtorians and Poets have proclaimed the myſticall and wonderfull nature, the ſecret and hidden qualities thereof; yet mingling truth with falſhood, and adding to their diſcourſes diverſe vaine figments of their owne, ſo that of one and the ſame ſtone, through errors, they made two of a contrary nature; one they called *Theamedes*, from the Southerne point, another *Magnes* from the

Ludovic. Vives in Auguſtinum de Civitate Dei.

Northern

Northerne, but I pray to what good end or purpoſe, when in the meane time they were utterly ignorant of its turning toward the Pole: of its uſe in *Navigation*, and the Art of *Dyalling*; they not ſo much as dreaming darkly of theſe things? Surely the Lord of Nature, would have ſo many acute and Divine wits of *Philoſophers* and *Theologues*, not to finde out, as yet, ſuch an excellent invention, and ſo it lay hid altogether in the ſecret boſome of natures Majeſty, and that for five thouſand yeares and more, untill at length after the exhibiting of Chriſt to the

world in the yeare of our Lord, one thouſand three hundred or thereabouts. Almighty God of his goodneſſe taking compaſſion uopn Man-kind, did make Mortall men happie, declaring unto them by *Goias Melphitanus*, the moſt uſefull and beneficiall Inſtrument of the Mariners compaſſe, by the helpe and benefit of which wee doe now diſcover many remote lands, that were unknown heretofore, and ſo procure all kindes of Merchants wares. Wherefore that which is commonly ſpoken of *Ariſtotles* Booke of *Phyſicks*, wee may more juſtly applie to the *Load-*

ſtone,

ſtone, δεδόμενον καὶ μὴ ἐκδεδόμενον, that made publike it was, and yet not made known, becauſe that men did not yet underſtand the ſecrets thereof. Looke in what manner the Lord of the world, to whom belongs *the earth, & the fullnes therof*, did give the *Load-ſtone* unto the world, in the very ſame mãnerdid he give the world it ſelfe, and all worldly things, to ſuch as are great and worldly people: Heaven indeed he hath reſerved for himſelf, & for his elect, both Angels & men, but the earth he hath given to the children of men in generall. Concerning poſſeſſions & Titles, Lawyers plead in their

Pſ. 124. 1.

their Courts, as Divines diſpute in their Scholes, concerning the right and Lordſhip therof, whether unregenerate perſons, ſince *Adams* fall, have any right to theſe earthly things; as alſo whether this Right be grounded upon Grace or Nature; whether it holds good in Gods *Law* Court, or only in mans: Let theſe controverſies bee at an end for me; Let the ungodly (if God ſo pleaſe) hold and enjoy their large patrimonies; let worldlings keep to themſelves their vaine worldly wealth, ſo that this bee out of all doubt and queſtion, that the ſaving, and profitable uſe

uſe of ſuch things per-
taines onely to them that
are good, in the eyes of
the Lord, who by Chriſt,
have recovered that,
which was loſt and forfei-
ted by ſinne. And this I
ſuppoſe to have beene the
Apoſtles meaning in that
briefe Epitome of our
Magna Charta, the large
charter of Chriſtians,
where he doth accurately
and particularly rehearſe,
that ample and royall pri-
viledge of the faithfull,
excluding all Infidels or
unbelievers: *All things
are yours, whether Paul, or
Apollo, or Cephas, or the
world, or life, or death, or
things preſent, or things to
come*; All, I ſay are yours,

1 Cor. 3. 21, 22, 23.

yours onely, as touching the true ſpirituall and Heavenly uſe of the ſame, *and yee are Chriſts, and Chriſt is Gods*: So then this good bleſſing and gift of GOD, is proper onely to thoſe that are good, which gift the royall Preacher doth praiſe ſo much, and doth alſo make oppoſite to it, vanity, diſeaſe, diſquietneſſe, vexation of ſpirit, and that toylſome occupation of gathering and heaping up riches, which he notes to be the portion of ſinners, & impos'd as a puniſhment upon them by God, of which he doth elſe-where complaine: *wherefore is there a price in the*

Eccl. 5.19. and 2. 24. 26.

the hand of a foole? Seeing he hath no heart or mind that is to ſay, to receiv'e any profit thereby, or to make any good uſe of it? Wherefore have wretched Euclio's or Miſers, the Uſurie of much Money, and the right uſe but of little?

Wherefore is unmeaſurable Wealth conferd on the Covetous, which are as greedy as TANTALUS is ſaid to have beene, they being ſuch ſparing Diſtributers of it, and doe abſtaine from their Wealth, as if that it were ſacred and forbidden to bee touched. So likewiſe, wherefore

have the Prodigall, and waſtfull ſpenders of their Subſtance, ſuch plentifull meanes, which they to the deſtruction of their bodies and Soules, doe abuſe and conſume in Gaming and Riotous living? Wherefore have wicked men ſuch excellent endowments inriching their mindes, quick underſtandings, ſtedfaſt memories, happy and fine wits, wherby they doe ſervice to Satan and their own luſts? which S. *Auguſtine* did ſo lamentably bewaile in his Scholer *Licentius*, a learned and Noble young-man. Wherefore hath God infus'd into their hearts the habits of gra-

ces

ces, wherefore hath hee with a Liberall hand, committed theſe heaven-ly talents unto their truſt, if they ſhall be wrapt up in Napkins, and being wrapt up be hid and pe-riſh, unleſſe that over and above, he ſhall adde unto theſe another Grace, whereby they may ſtirre up theſe graces received; and ſet them forth to be ſeene of others, and exer-ciſe themſelves in them, to the glory of God the giver of all grace; and to the profit of their friends and neighbours.

Vile latens virtus: quid enim ſubmerſa tenebris,
Proderit obſcuro veluti ſine remige puppis,

Vel

Vel Lyra, quæ reticet, vel
qui non tenditur arcus.

The vertue that lyes hid
is poore and vile,
In darkeneſſe drown'd,
what profits it the while?
A ſhip without a guide,
to th'Sea that's ſent,
A Harpe not ſounding,
or a bow unbent,
What profit theſe ?

A. Gell.
Plin.

Man is like Iron, ſaith one, if you uſe it, it will be bright; if you doe not, it will be ruſtie and corrupt, Ὄργανον τῆς παιδείας οὐχ ἡ κτῆσις, ἀλλ' ἡ χρῆσις τῶν βιβλίων, it is not the having, but the uſing of Bookes, is the meanes to get learning, ſaith

ſaith *Plutarch*, ſo may one ſay of riches.

Quo mihi divitias, queis non concedituruti? Horat.
Vel mihi da clavem, vel mihi tolle ſeram. Anon.

What good have I,
of goods not uſ'd I ſay?
Give me the Key,
or take the Lock away.

Chap.

Chap. II.

Concerning divers uſes of the Loadſtone, *and which is the moſt excellent.*

AS there is a mani-fold & multifarious uſe to be made of all things in generall, ſo of every thing in particular, and a great deale of profit that commeth thereby. Yet for the moſt part that is the leaſt uſe to be eſtee-med of, & to be reckoned in the laſt and loweſt place, which is obvious to the eyes of the behoul-ders, at the very firſt ſight, is preſently diſcovered, and

and doth as it were, of its owne accord offer it ſelfe to be diſcerned.

The next and middle-moſt is that which is perceived by him that lookes into things more fully, who layeth the object naked before his eyes, and uncovers it, as if a man ſhould unbarke a Tree.

The beſt and moſt excellent uſe which ſhould be of higheſt eſteeme, is that which is made maniſeſt with labour, by him that doth conſideratively weigh all buſineſſes, and piercing through the very marrow of the matter, brings all things to examination deliberately, yet frequently, when hee hath

hath taken great paines in his Study, after that hee hath beaten his Deske, and bitten his nayles, as he ſaith, after that he hath powred forth his prayers to the God of heaven, and hath laboriouſly ſpent much time in ſearching the gold Mines of Nature.

Perſ.

Now that I may give light to what I have ſaid by example; children and women, even by the ſecret inſtinct of Nature, doe uſe hearbes for to ſmell to, and to looke upon. The Apothecaries by the helpe of Art, and experience, doe uſe the ſame for the nouriſhment of bodyes, and for cure of diſeaſes.

diſeaſes. Divines having the Spirit of God for their guide, and Chriſt for their Teacher, who deſcribed Gods providence in a lively manner by the example of Lilies, I ſay, Divines make uſe of them, to informe mens underſtandings, and to inſtruct them in heavenly things; this very thing is more clearely ſeene in the holy Scripture, whereof although there be but one ſenſe, yet hath it a threefold uſe; the firſt is literall, which is apparent in the outſide of the Hiſtory, the ſecond *Tropologicall*, which ſerves for information of manners, the third, *Anagogicall*,

which

which doth elevate the mind to ſpirituall and heavenly things, but above all, this is moſt cleareſly ſeene in the *Loadſtone*, the leſſe conſiderable uſe of it, is knowne to common people of the meaneſt capacity: It was firſt found out by one *Nicander* a Heardſman of *Magneſia*, when as he fed his Cattle, he obſerved that the point of his Paſtorall ſtaffe, and the Hobnailes of his ſhoes, did ſtick in a peece of ground where *Loadſtones* were, ſo that he could hardly get off; but that uſe is of great account and more excellent, whilſt by the helpe and direction thereof

Plin.

they

they underſtand the motions and progreſſe of ſtarres, they meaſure the precious minuts of time, they direct the courſe of ſhips, and arrive at the Havens,where they would be. Further the uſe that is moſt excellent of all other is, that which (God willing) I ſhall recommend in that which followeth, to Christians, and eſpecially to Divines, unto whom it is given of God, for to know and perceive the myſteries of the Kingdome of heaven, and this I truſt I ſhall doe, by raiſing and ſtirring up their ſoules, to a more manifeſt knowledge of Chriſt, and to a ſweeter me-

meditation of his Divine grace, through the pleaſing Contemplation of this marvelous Stone, and by an explication of the hidden properties and operations of it, which I hope ſhall not be unacceptable: *Surely* this is the principall and chiefeſt end of the creatures, that they ſhould be as ladders and wings, wherewith our ſoules going up, and flying above the thickets and dung-hils of this world, may aſcend up to heaven more eaſily, and come with ſpeed to God their Creator, and indeed God hath engraven ſome excellency, upon things, that

that are of the meaneſt eſteeme, ſome greatneſſe on things that are reputed leaſt, and ſome viſible foot-ſteps, of his inviſible wiſedome and power; on things that are ſuppoſed moſt obſcure, he hath imprinted in the *Loadſtone*, I dare boldly ſay, a lively repreſentation of himſelfe, a remarkeable demonſtration of his power, a cleare character of his grace. Nature hath beene no where more laborious, then in the *Loadſtone*, ſaid; that undefatigable Searcher of the Nature of things, and moſt diligent diſcoverer of Antiquity. Plin.

Either

Either he would have ſaid, or elſe ſhould have ſaid beſides, that nature hath beene no where more miraculous and munificent, no where more myſticall and ingenious, no not in Pearles & precious ſtones in whoſe candour and ſplendour, natures Deity lyeth hid, after a ſort, which ſhines and gliſtereth in the ſutty colour and blackeneſſe in this Stone. Many makes Idols of thoſe Gemmes, by loving them too much, and ſo they are Teachers of Vanities and Lyes, as the Prophet ſpeakes; but this ſtone though dumb, is a maſter to teach us, both verity and vertue, in many particulars.

CHAP. III.

Of the benefit we have by the uſe of the Loadſtone, *that ſhewes us the North, and a compariſon of it with Chriſt.*

BEfore that the vertue of the *Loadſtone*, (that ſheweth the North) was revealed unto Mariners, it cannot be ſpoken, with what uncertaine wandrings men were driven about, following doubtfull conjectures; how they did indirectly floate here and there, rather then ſayle the right way: indeed, when

when the weather was faire, when either the Sunne or ſtarres gave their light, they crept about the coaſts of the earth, ſometimes by the helpe of lights ſet in high places, for their direction, ſometimes by the helpe of Towers and Trees, not farre from the ſhoare, yet not without incredible anxiety of mind and great danger of ſhipwrack; but if the heavens were cloudy, if the ſtarres and Sunne were withdrawne out of ſight, and eſpecially a tempeſt drawing on, they knew not whether to turne themſelves, or whither to goe, with what joy then ſhall we thinke that they

they were fil'd in every part, with what gladneſſe may we ſuppoſe, that they did triumph, when firſt this *Magneticke Neptune* became the guide of their way, which ſhewing unto them the path they ſhould trace, through quicke-ſands and rockes, they might diſcerne and diſtinguiſh, even in the darkeſt night, and moſt cloudy skie, the ſeverall angles of the North, and the South, the Eaſt and the Weſt, and might moſt certainely judge in what coaſts of the world, in what Latitude, yea, and wanting but a little, in what Longitude of places they were, as alſo

D into

into what parts of the earth, and into what Ports they directed the courſe of their ſhipping. Laſtly by the Divine benefit of this *Mercury* or Guide, it came to paſſe, that they not ſtaying for the pleaſant gales of the Weſterne wind, did fearleſly hoyſe up their ſayles, and went beyond the Pillars of *Hercules*, then thoſe Ilands, Continents, Nations and Merchants wares, which lay hid, as altogether unknowne, were diſcovered by us, and often found out, and at length the whole Circumference of this terreſtriall Globe, was in our memory ſeverall times

ſayled

ſayled about by *Francis Drake*, *Thomas Cavendiſh*, and other noble ſpirits, which thing in former times, as it was thought impoſſible, ſo it was never heard of; Before that the light of the Goſpell was revealed unto men, God ſuffered all people, in the Generations paſt, to wander in their owne wayes, having their cogitations darkened and eſtranged from the life of God, by reaſon of the ignorance and vanity of mind that was in them, for *Philoſophy* doth but deceive the children and Schollers ſhe brings up, and vouchſafeth to be their companion and

Acts 14. 16. Eph. 4. 18.

guide of their way in proſperity onely, but vaniſhing (as a blazing ſtarre or lightning, in the time of adverſity and perplexity, ſhe forſakes them in the ſhadow of death, and leaves them deſtitute of comfort; If it aſſwage their maladies at any time, it never cures them. If it draw a skinne perchance on their ſcarres, notwithſtanding it heales not within, *Chriſt* alone, who is the Light of the world, (the Way, the Life, and the Truth,) delivers thoſe that are his, from wandring and wavering, hee leads them into all truth, reveales unto them, the myſteries of ſalvation, layes

laies open the ſecrets of the old Teſtament, he alone repleniſheth his ſervāts with joy and peace, that ſurpaſſeth all underſtāding, when they are in tribulations & impriſonmens, when they are tormented with fires & racks; he alone brings immortality to light, wherewith he comforts his own people in the point of death, he alone by the lightſome Lanterne of his word, directeth their goings, and their feet in all his wayes, to which they ſhould have well done, if they had taken heed, as unto a light that ſhineth in a darke place, untill the day dawne, and the day-ſtarre ſhould ariſe in their 2 Pet. 1.

 hearts,

2 Theſ. 2.

hearts ; but becauſe they received not the love of the Truth, that they might be ſaved, therefore God ſent them ſtrong deluſions, that they ſhould beleeve lyes, old wives tales, and fooliſh dreams of Monks. And laſtly, that taking rotten Traditions, leaden Legends, for Oracles of faith, and the blind leading the blind, they ſhould fall againe into the bottomleſſe pit of errours, wherein the whole world lay drowned, for ſome hundreds of years, untill again it pleaſed the Father of mercies, almoſt in the ſame paſſage of time, wherein he ſhewed the

uſe

uſe of the *Loadſtone*, to re-ſtore the light of his Goſpell, to diſpell the miſts of Popery, to diſcover the deceits of Antichriſt, to reforme his Church upon earth, and in conclusion to kindle againe the light of his Word, which we doe with all humble reverence, beſeech him againe, and againe, to conſerve unextinguiſhed untill his glorious comming to Judgement.

CHAP. IIII.

Of divers names by which the Load-ſtone is called, and how that every one of them may moſt conveniently be applied unto Chriſt.

Οὐχ' οὕτως ἠλίθιος εἰμί.

——— ——— *Non ſum,*
Tam lapis, ut lapidi numen
ineſſe putem.

Let all men know, I am
not ſuch a one,
As thinke there is a God-
head in a ſtone.

I Am not ſo ſenceleſſe, as that I ſhould aſcribe Divine honour unto a Stone,

Stone, or think or ſpeake of it more then it becoms me, or more then ought to be ſpoken, much leſſe that I ſhould make an equall compariſon betweene a vile Stone and the Lord of life. Yet I ſee no impediment, but that I may liken the one to the other in ſome reſpects: Eſpecially, because the Lord himſelfe doth not diſdaine to denominate himſelfe a Corner-ſtone; and thoſe that are his, the living Stones of a Temple. Now that which happens to Heroicall ſpirits, and men that are famous for vertuous Acts, that they obtaine diverſe titles for increaſe of ho-

 nour;

nour; becauſe of their divers Dignities, and for their excellent ſayings and deeds, the like happens unto the *Load-ſtone*, becauſe of its many and notable vertues and wondrous effects, that ſo it might be honoured and adorn'd with divers names, of which there is none, that may not be applied to Chriſt by a kind of excellency, and more aptly, then to the *Load-ſtone* it ſelfe. That name which is peculiar to the Engliſh and Dutch, was impos'd upon it, by reaſon of Leading, directing, and ſhewing the way; neither can any one juſtly doubt, but that this

ſtone

ſtone was termed a *Load-ſtone, quaſi Leadſtone*, which name is agreeable to none more appoſitely then to Chriſt, who is the way, and guide of the way; who is the Lead-ſtarre that directeth and leadeth his choſen to the Haven of Heaven. Among names of the ſecond Ranke, it was alſo called *Magnes*, becauſe of the great force and vertue of it, and the name Ἡράκλειος *Herculean*, becauſe of the ſtrength thereof, was familiar eſpecially among the ancient *Grecians*, as alſo the name, שתר among the Hebrewes, à *Retinendo*, becauſe of its retayning and holding

Shether,

Ioh.10.28. holding of things. Now Chriſt is the true and onely Hercules, the Almighty which drawes unto him all things: Hee alone is ſo ſtrong, that hee overcomes that ſtroug one the Divell, He delivers his Servants by ſtrong hand, and frees them from bondage; Out of whoſe hands no man doth pluck, or is able to pluck them. The name Αδάμας or Adamant, which is uſuall among the *Grecians* or *French* may be put in the third place. This Stone being ſo called from its invincible hardnes, for it ſcarce feeles a *Sawe*, or ſuffers any diminution thereby. And as Chriſt

Or File.

Chriſt is a *Load-ſtone* to ſuch as diſagree, and a corner-ſtone to ſuch as be aſunder or at variance; So to his enemies or thoſe that wreſtle againſt him, He is an unconquerable Adamant (both which we read in the Encomiums, or prayſes of *Athanaſius*) I ſay he is an unconquered Adamant: No force and aſſaults of enemies, no not the raging fury of Satan, that roaring Lion and red Dragon, nor the gates of Hell can be able to prevaile againſt him. The laſt name is *Siderites*, which it hath obtain'd from the Iron its owne naturall Brother, bred up together in the ſame Bo-

wells of their Mother Earth. For Iron is both an object, in drawing of which it delighteth, and a *Medium*, a meanes or Inſtrument whoſe attendance in drawing, it doth as it were rejoyce to have. In both reſpects, It is a wonder how Artificially and to the Life it expreſſeth and imitates Chriſt, who imbraceth us poore meane men, with Brotherly love, neither doth he refuſe nor is aſhamed to call us Brethren. Now as I ſhall explaine theſe ſeverall things one by one, and ſomething more at large; no man I ſuppoſe, will be ſo dainty, or ſo averſe from theſe pleaſan-

ſanter Studies, that they ſhallbe unto him, any occaſion of diſtaſt or diſdaine. No man I thinke will be ſo Atheologicall or void of Divinity, as to make the *Load-ſtone* a Stone of offence.

Chap.

CHAP. V.

Of the Load-ſtones *elevating Vertue.*

AS all other heavie things, ſo Iron of its owne Nature goes downe-wards. This, as the eldeſt Sonne of the Earth, and principall in her Love, tends with a wonderfull and vehement deſire, to the Center thereof, as to his Mothers boſome. So that without violence or Miracle, it never aſcends to

to the Aire, nor mounts to places above. Yet notwithſtanding, ſuch is the marvelous Vertue of this wonder working Stone, that giving to the Iron but a light touch, and having once affected it, with its love, It preſently forſake its common Mother, haſtens to the *Load-ſtone* with a Swift violent courſe, and with all poſſible endeavour, being ready to imbrace it, in the moſt loving manner that may be. But if it be detayn'd by force of hands or held backe by a ſtring that it cannot touch it; then as it were moſt vehemently longing to come

to

to it, it moves over a-gainſt it, I have ſeene (neither did I ſee it without aſtoniſhment) a needle raiſed up by the *Loadſtone* hanging in the ayre; againſt its owne nature, lifting up the point thereof towards the *Load-ſtone*, that was plac't above it. I have ſeene the ſame needle being artificially plac't upon a braſen Tablet, in the ſurface of water, ſwimming over to the *Loadſtone* without the helpe of a corke, from one ſide of a cauldron to another, and flying up to it. As I ſeriouſly conſidered theſe *Magneticke* miracles, and wonderfull works of God; that

that came to my mind, which is recorded in ſacred Scripture, about the Axe that through negligence fell downe to the bottome of the River, yet at the Prophets command, came out of the deepe, and ſwimmed up, As alſo that ſo *Eliſha* forſaking his Oxen, his Plough, his friends and all that hee had, and following *Elias* without any delay, as his Guide and companion, in a way to him as yet unknowne, As alſo that which is writ of *Peter* travelling on foot to his Lord on the waves of the Sea. He that can hardly beleeve theſe hiſtories, but leavs them to be

be beleeved of Jewes and others, let him now take notice of theſe things, which upon experience, I ſpeake of the *Loadſtone*, let him give credence to me without taking my oath, or at leaſt believe his owne eyes, *Magna ſui faciunt, per Leviora fidem*, Great workes make *Affidavit* for themſelves, by thoſe that are leſſe. They are bleſſed, I doe not deny, who having not ſeene, doe beleeve; yet notvvithſtanding theſe ſenſible helpes of Faith, are not altogether to be deſpiſed, which after their manner and meaſure, doe further and ſtreng-

ſtrengthen our Faith. Now that ſome benefit may accrew unto us by theſe things, vve muſt knovv that our ſoules ever ſince *Adams* fall are troubled vvith a vvonderfull drovvſineſſe and lumpiſhneſſe the very Heathen Poet crying out, *O curvæ in terras animæ, & cæleſtium inanes*, O ſoules of men bent to the earth, and voyd of heavenly things. Saint *Bernard* complayning, that our ſoules are become carnall, and in ſome ſort turned into fleſh, S. *Anſelme*, likening them to a bird tyed to a ponderous ſtone,

Saint

Saint *Auſtine*, to a little Bee, ſo drowned in abounance of honey, that it can by no meanes, unwind or ſpread forth her wings: indeed the huge waight of the body lies heavily upon them, the cares of the world doe preſſe them downe, the luſts of the fleſh doe enſnare them, the allurements of pleaſures entangle them, who ſhall eaſe us of this burthen? who ſhall take away theſe loades, that we may clime up the ladder of *Iacob* with more ſpeed and eaſe? Who ſhall give to us the wings of a Dove, that we may flye up to heaven with haſt, and have our prie-

viledged

viledged habitation there? Surely, he alone who infus'd into the *Loadſtone* ſuch vertue; Hee alone who drew to him *Mathew* from the Custome-houſe, *Zacheus* from the Tree, *Philip* from his Chariot, the Eunuch from the Court, that they might follow him by the odour of his Oyntments; Hee who in time to come, ſhall waken us, though dead in our graves, by the ſound of his Trumpet, that as Eagles to a dead body, ſo we may be gathered to him. To conclude, Hee ſhall doe it, unto whom no man can ever come, but whom hee ſhall draw, by his great vertue,

vertue, exceeding that of the *Loadſtone*? Whilſt that by inſpiring, Hee creates, and by creating inſpires, or breaths into the will a new power, life, and vertue.

CHAP. VI.

Of the Load-ſtone *communicating its Vertue, and Conveying it into the Iron.*

AMong the leaſt flowers and precious Stones, there is none almoſt, which hath not received ſome excellent endowment from God, the beſtower of all good things; which notwithſtanding it hath received, with this limitation and condition, to reſerve it, and to have it inherent in it ſelfe alone, but can very

hardly communicate it, and transfuſe it to other things of the ſame nature. If you put Mallowes to Roſes, they take none of the Roſie colour, or ſmell therefrom: If you put a flint or pumice ſtone to a Saphire or Emerald, they borrow no brightneſſe thereby. The Loadſtone only inricht by nature, with a ſpecial priviledge, triumphs in this, that it can endow the Iron, which is plac't by it, with its vertue and power to turne, and which you may more admire, it ſo endowes an Iron ring with this vertue, that being next another, it ſhall impart the ſame vertue to that

that, a ſecond ſhall do it to a third, and ſo forward in a long rowe, and as yet, which goes almoſt beyond all belief, it doth not onely theſe things by appoſition or the lighteſt touch, but alſo by paſſing over to it, as it were by a certaine Divine inſpiration, onely with this difference, that in a quick paſſage, the Iron is poſſeſt with Vertue, more weakly, and ſlightly, and is endewed with a leſſe power to turne, but if it ſtay for ſome longer time, it receives a greater Vertue, even ſuch as it may draw more ſtrongly, abide in it the longer, and be more hardly loſt?

therefore this one, this onely ſtone, among all other created things, is found worthy, not onely to ſhadow out, but alſo to repreſent to the life, the efficacy of the grace of Chriſt, and of his holy Spirit: Though skill in Arts, and Sciences, and Languages, is not attained unto without hard labour, and long expence of time, yet Chriſt did in abundant manner, give his holy Spirit, and his manifold gifts unto the Apoſtles, onely by breathing upon them which they alſo conveighed over to their Brethren, as Philip to Nathanael, Paul to Timothy,

mothy, in a continued courſe to the end of the World; and ſurely with leſſe labour, not onely by impoſition of hands, but alſo by the ſhadow of a Body, paſſing by, and by the Handkerchiefes of the abſent. Saul falling by the way into the company of Prophets, was toucht a little for a while, with a Propheticall Spirit; But Eliſha adhering diligently, and inſeparably to the ſide of Elias, untill his aſcent, was repleniſhed with a more plentifull abundance of the Spirit, even to a miracle? Thoſe ſuddaine prayers alſo, which we call Ejaculations, never

 returne

returne from heaven unheard, but draw downe from thence ſome ſmall portion of grace at the leaſt: But if one with Moſes, and Elias, ſhould for many daies together watch, and continue, all night in faſtings, and prayer, he ſhould be moiſtned, and refreſhed with a more copious meaſure of grace, as it were with a great ſhower.

CHAP.

CHAP. VII.

Of the Loadſtones attractive Vertue, and of Christ his drawing of the wiſemen, Math. 2.

ADmirable truly is the Nature of ſome created things, but the power of the creator is allwaies greater, eſpecially in that Stone.

Vide Boſkbierum. Conc. 6.

quem nomine Graii
Dixerunt Magneta, Lapis mi. o attrahit uſu,
Quocunque objicitur ferum, tactumque quod illo eſt,
Ducit, et hoc itidem veluti Magneſia Cautes.

Aonius Palearius: Lib. 3.

The Stone which *Magnes*
Greeks doe call,
A Stone moſt wondrous
above all;
Which Iron drawes, and
that is much,
This Iron drawes other
with a touch,
As Loadſtones doe———

But is not Chriſt more to be admired then any Loadſtone whatſoever? who can deny it? for the Loadſtone onely drawes unto it, one thing, and that plac't over againſt it: Now Chriſt drawes all things, aſwell thoſe that are farre diſtant, as thoſe which are neere at hand; things that have life, and things without life; things

endued with reaſon, and things voyd of reaſon; the Loadſtone onely drawes Iron; Amber draweth ſtrawes onely unto it What doth not Chriſt draw, whom doth he not draw unto himſelfe? All things were made by him, all things moving in a circle, or compaſſe, as ſtreames to their fountaines, returne unto him: He is the Alpha, or the beginning producing: He is the Omega, or the end, reducing all things to himſelfe.

When I ſhall be lifted up from the Earth, I will draw all things unto me; So ſaid he long agoe, Io. 12.

 ſpeaking

ſpeaking partly of his reproachfull exaltation upon the Croſſe: partly of his triumphant aſcending to heaven: when he was lifted up, and layd on the Croſſe: He drew the Thiefe that was next unto him, and hanging as it were in a Ballance hard by him, although he was heavy laden with a Talent and huge burthen of ſinne.

Acts 9. He drew the Centurion at the ſame time, and ſome others who having ſeene ſo many demonſtrative Miracles at his death, did give Teſtimony of an admired repentance, when they returned into the City, He drew to himſelfe

ſelfe

ſelfe the Apoſtles, that forſooke him, and eſpecialy *Peter*, When he was exalted by his aſcent into the Heavens? what thing, or whom, that were capable, did he not draw to himſelfe? Hee drew *Saul* when he was caſt downe from his horſe, ſpeaking to him from Heaven: preſently after the Pentecoſt, He drew one while foure thouſand, another while ſix thouſand, At another time he drew ſome others that ioyn'd themſelves to the Apoſtles; And laſtly having left Ieruſalem he drew the whole Weſtern part of the World: Oh the wonderfull power of

h:

the Croſſe: Oh unſpeakable glory of the Paſſion, in which there is, both the Tribunall of the Lord, and the Iudgment of the World, and the power of him that was Crucified moſt evidently to be ſeene.

Thou Oh Lord, haſt drawne all things unto thee; and when thou did'ſt ſtretch out thy hands all the day to a people not beleeving, but contradicting thee, then the whole World beſides, was ſenſible of thy praiſe-worthy Maieſty.

Thou didſt, Oh Lord, draw all things unto thee; when in abomination

tion of the Iewiſh wicked-
neſſe, the Elements una-
nimouſly pronounct one,
and the ſame ſentence
againſt them: when the
lights of Heaven were
darkned, when the day
was turn'd into night,
when the Earth alſo was
ſhaken with unuſuall
quakings, and when e-
very Creature denied
the uſe of it ſelfe, to
the ungodly: Oh Lord
thou diddeſt draw all
things unto thee, that
what was covered in the
Temple of *Iudea*, in
ſhadowed ſignifications,
the devotion of all Na-
tions in every place
might celebrate in a ple-
nary, and plaine Sacra-
ment,

ment, for now the order of the Levites is more glorious, and Sacred. The annoynting of *Priests* makes up one Kingdom of every Nation.

As the winde *Cæcius*, drawes to it the Clouds; So Christ drew the people unto him, Somtimes one Nation, ſomtimes another: For as this winde alone, which is called *Cæcius*, whereof *Plinie* writes, that it blowes betweene the South, and the Eaſt, contrary to the Nature of other Northerne winds, drives not away, but rather drawes the Clouds unto it: So Chriſt from every quarter

ter, and every way doeth call, leade and draw all unto him, I will draw all things unto my ſelfe, ſaith he, and not onely ſo, but every thing that comes unto mee I will not caſt forth.

Our Saviour was glorious indeed, by the converſion of ſo many, and by drawing ſuch a multitude of people unto him: but at this time, by his drawing of the Wiſemen, and their adoring of him, He is become more glorious then himſelfe at other times: Oh my good Ieſu, draw me alſo unto thy ſelfe; Convert me, and I ſhall

ſhall be Converted, otherwiſe no man comes unto thee, unles thou, and the Father draw him.

The drawing of the Wiſemen is more excellent, then the reſt, in regard of the Scituation, or place where Chriſt was, and of his age, when he drew them unto him, and in reſpect of the Maieſty, Dignity, and multitude of thoſe that were drawne. Firſt this drawing of the Wiſemen is more excellent in regard of the Scituation, or place where Chriſt was, for indeed upon the Croſſe he drew

drew but one, one that was neere him, one that hang'd by him, one almoſt faſtened to his ſide, fixt together with him: But now in his very Cradle, He drew the Wiſe-men, and in them whole Nations, dwelling almoſt in the extreame parts of the Eaſt; He drew them by one Starre, as it were with ſome trifle, to play withall, as if they had beene inticed to come, as Children are, by thoſe things wherein they delight.

After his aſcention into heaven, what wonder, that from the

Throne

Throne of his glory, and the Right-hand of his Father, he drew ſo many, and draweth to this day: But now, that he ſhould draw from the Stable; how full of aſtoniſhment is it?

Secondly this drawing of the Wiſemen, is more excellent in reſpect of his age: At another time, when he was come to Maturity, and convenient age; He drew to him Fiſhermen: But now being but an Infant, and as it were, but of one day upon the Earth: He drew unto him Prieſts, Philoſophers, and Kings: This was foretold long a-

agoe; that before the Child ſhould know his Father, or Mother, the riches of *Damaſcus*, and the ſpoyle of *Samaria*, ſhould be taken away before the King of *Aſſyria*. Eſay 8, 4.

As when Hercules being in his Cradle kil'd (as they ſay) two Serpents, he was paradventure, a more glorious Conqueror then he was, when being come to riper yeares, he vanquiſht in the *Nemæan* Forreſt, a Lyon of huge bigneſſe: Or when in *Erimanthus* a Mountaine of *Arcadia*, he tooke a live, a terrible Boare, that waſted that Border: So Chriſt was more

more illuſtrious, when he drew to him Kings to adore him at his Cradle, where he was yet a little Child, Then when raigning in Heaven, He drew firſt ſuch as Paul, and afterward ſuch as Conſtantine was.

Thirdly this drawing of the Wiſemen is more excellent in reſpect of his Maieſty; He drew other perſons when he had ſhewed many Miracles, and was ſtill adding to the number of them, as the Earthquake, the Rending of Rocks, Darkneſſe throughout the whole World &c. Now He

He hath done a moſt wondrous work, being but an Infant, very tender, and not able to indure any hardineſſe, crying as yet in his Cradle, and ſhould not have beene known, unleſſe the Angells had made him manifeſt to the Sheepheards; the Starr to the Gentiles, and his crying to Strangers behold here thoſe Peeres, and great Kings of *Perſia*, which otherwiſe would not confeſſe themſelves to be men, are conſtrained to ſtand before him in a Stable; as it were in a Court: They are forc'd to appeare as upon a day appointed, by the

Summons of a Star as it were an Apparitor, that they ſhould as it were pleade their cauſe, and become Suppliants in a black mourning habit: He drawes, he conſtraines them, whether they will or no: O Loadſtone, O thou that draweſt, I confeſſe thou art at this day truly to be admired.

Fourthly, The drawing of the Wiſemen was more excellent in reſpect of their dignity that were drawne, at another time he drew but one Thiefe, or a murderer, the Centurion and ſome few others: Then after that, the common people promiſcuouſly

miſcuouſly, But now he drawes perſons of the higheſt quality, *Philoſophers* and *Kings* of the Eaſt, they were none of the loweſt ranke; they were at leaſt the Embaſſadors of Kings, or Kings in their Embaſſadors, if ſo be we believe not that they were Kings in their owne perſons.

Fiſtly, the drawing of the Wiſemen was more excellent in reſpect of the multitude that was drawne together with them; at other times he drew but a few, one, or two this day, to morow a thouſand. But now out of his very Cradle he drew three

Kingdoms

Kingdo'ms together of the *Chaldæans*, *Arabians*, and *Sabæans*.

Nam totus componitur Orbis:
Regis ad exemplum——

For the whole world is ordered,
As by the Ruler it is led.

THE

The common people with equall paces for the moſt part follow their Kings, Whether they be converted, averted, or perverted: what manner of Child thinke yee, ſhall this be? Aſſuredly, Aſſuredly, there is more then *Solomon* here. They came indeed from *Sheba* to *Solomon*, and brought him gifts, but when he was ſomething aged, and ſuch a one as was well ſpoken of, for the Fame of his Wiſedome. But it was a woman, that came, although a Queene (and one of the *Sibills* in the opinion of ſome) yet a woman. But now when Chriſt was but a Little

Child, lying laid in a Stable, and compaſſed about with Straw, in the midſt of two beaſts, very Famous men Kings and Chiefe Rulers of ſacred things, and Philoſophers came with haſt, from the furtheſt parts of the Eaſt; as it is probable, that they might know him.

This Child is not onely greater then *Solomon*, but now he is greater then himſelfe: That is, greater in Glory being but a Child, then when he was come to mans eſtate, a Child he was and tooke our infirmities upon him, not through any weakneſſe in him or neceſſity, but onely accor-

ding to his owne plea-ſure and voluntarie diſ-penſation; For he did all things both in Heaven and Earth whatſoever he would, and whenſoever he pleaſed. Pſalme.

So then, O Lord thou haſte drawne all things unto thee; The whole East with the Kings there-of. Yea all Nations in theſe three men, whom Saint *Chryſostome* calls the Progenitours of the Church, whom wee alſo (not amiſſe as I ſuppoſe) doe terme the firſt fruits of the Gentiles, or the ſeed, or the firſt branches and flowers of the Church among the heathen. Hom. 7 in Math.

CHAP. VIII.

Of the Load-ſtones *attractive Vertue, compared with the power of Miniſters and Preachers in converting Soules unto Chriſt.*

IF a free choiſe in aſking whatſoever he pleaſed were granted to any Chriſtian, eſpecially, to a Miniſter of Gods word; as it was granted heretofore unto *Solomon* when he had offered a Thouſand burnt offerings in *Gibeon*. What thinke you, ought to be principall and chiefeſt of his

his deſires, but that he ſhould receive from God a large portion of that attractive and *Load-ſtone*-like Vertue: which in times paſt he imparted to *Peter* and *Paul*, and to the reſt of the Apoſtles, whom he made Fiſhers of men, by whoſe helpe he drew to him the world, & converted it. For what can be more acceptable to an Emperour then that he ſhould ſave many Citizens, and bring many enemies into Captivity? What is more acceptable to a Fiſher-man, then that he ſhould draw from the Sea to the ſhoare, and include in his Net, a great Multitude of Fiſhes.

There is a common report and opinion, which is ſtrongly maintained amongſt the Vulgar, concerning the Fett of an Oſprey, that there is ſuch vertue in it, that all the Fiſhes in a Poole will Swimme to it, and turne their bellies upwards: And, as it were halfe aſleepe, will ſuffer themſelves to be eaſily taken and handled: which if it were true, how diligently would Fiſhers inquire for it, and at how great a price would they purchaſe it? But Chriſt is not onely able, but alſo uſeth to furniſh his Miniſters with that power, & to endue them with that

ing vertue, whereby they may bring backe to him his wandring Sheepe, that they may gaine ſtraying Soules, and ſave themſelves and thoſe that hear them. That they may keepe the Flock committed unto them in the Faith and Sheep-fould of Chriſt. Which gift, to whomſoever it is granted, what greater thing ſhould they deſire for themſelves, or *what may they better envy others?*

Or, what may they better emulate in others.

Chap. IX.

Concerning the Load-ſtones *neglecting of Silver & Gold, but uniting* Iron *unto it ſelfe, compared with Christ paſſing by the Angels, as not regarding them, but electing men.*

GOld and Silver, what are they elſe, but the Monarchs of this Sublunary world, commanding the reſt of all the Mettalls after the faſhion of King and Queene,

Queene, whoſe companions and Peeres, are thoſe Stones which are called precious? Braſſe and Tynne are of an inferiour Ranke, as it were of the order of Knight-hood. But Lead and Iron are the meere vulgar ſort. With what an unreaſonable love of Gold and Silver doe men burne? And how much are precious ſtones eſteemed with Princes and great ones? Gemmes and Pearles, in what honour and eſtimation are they held? For they have their Splendour as the reſt of the Mettals, whereby they may allure the eyes of beholders

 and

and bewitch their minds. Iron, in the meane time, becauſe it hath not bright Colour, and is of little eſtimation, is diſregarded by all in compariſon of all other Metalls, and is every where ſold for litle, it is troden in every place almoſt under feet, and hath but the loweſt place and rank, amongſt all thoſe Metalls all which notwithſtanding, the *Load-ſtone* altogether deſpiſing and counting as nothing, the other Mettals which are ſo bright and excellent in their owne nature, hath made choiſe of the Iron above them all; which it drawes unto it with a violent and

gree

dy affection, which it imbraceth with a ſtrait bond of love, whoſe company and union it onely deſires, of whoſe friendſhip and neighbour-hood, it is wondrouſly glad, of whoſe fellow-ſhip and ſervice it doth perpetually make uſe, and as counting it an honour, would be term'd by the name of Siderites which is deriv'd from the Iron.

You which admire this excellent ſympathie, caſt your eyes upon the love of God towards man, and upon our Election: the Angels that fell likewiſe, if they be compared to us poore men, what wonderfully glorious creatures

tures are they, what noble Spirits, whoſe knowledge how many degrees goes it beyond our blindneſſe? whoſe power, how faire doth it exceed our weakenes? whoſe honour & dignity, how much doth it ſurpaſſe our obſcurity and meannes: But Chriſt our Lord, did not take on him the nature of theſe, but paſſing by them, as they lay in the Lake of ſulphure & priſon of hell, Hee elected us poore vvormes, even duſt and aſhes, Hee lov'd us vvretched creatures. He vvas made of a vvoman, bone of our bone, fleſh of our fleſh, Hee carryed up the humane nature above the

Che-

Cherubins & Seraphins, and made it to ſit in the heavenly places, to be adored of Angels and Archangels. Hee hath adopted us, and made us the ſonnes of God, that we ſhould be heires, yea coheires with him. Hee hath made us partakers of the Divine Nature, of grace and glorie. Who would not here crie out with Saint *Chryſostome* διὰ τὴν κυρίου ἡμῶν φιλανθρωπίαν &c. Behold the love of our Lord toward mankind, doe not thinke this to be a thing of ſmall moment or value, it being indeed a thing to be wondred at, and full of aſtoniſh

niſhment, And I taking this often into my conſideration, doe conceive and imagine great matters, as touching mankind. Doe you alſo my brethren, ſee your calling, how that not many wiſe and mighty according to the fleſh, not many ſprung of illuſtrious Progeny, but God hath choſen the baſe and fooliſh things of the world, that he might confound the wiſe.

1 Cor. 1. 26.

CHAP.

CHAP. X.

Of the Loadſtones *in-differency, and of a Chri-ſtians not reſpecting of per-ſons.*

BEhold further the in-differency and the not reſpecting of perſons, which may be ſeene both in the *Loadſtone*, and every true Chriſtian; for the *Loadſtone* doth acknow-ledge and draw Iron un-to it, as well when it is ſhut up in a wooden cheſt, as in a golden casket, in a leaden ſheath as in a ſilken ſcabberd.

It

It is the Iron on-ly which it reſpects, it regards not the ornament, and cloathing of Iron, whatſoever it be. It is the Iron that it ſeekes, that it imbraceth, not the golden trappings or gilding with vvhich it is covered about, wherefore brethren, let us be aſhamed to have the Faith of our Lord Jeſus Chriſt; the Lord of glory, with reſpect of perſons, ſo that if one come into your company, having a gold ring, or gorgeous attire, and there come in a poore man in vile rayment, and ye have reſpect to him that weareth the gay cloathing,

and

and ſhall ſay to him, ſit thou here in a good place, and ſay to the poore, ſtand thou there, or ſit here under my foot-ſtoole, are ye not become Judges that determine perverſly? are ye not partiall in your ſelves? are ye not become Judges of evill thoughts, and make a wrongfull diffe-rence? Hath not God choſen the poore of this world, that they might be rich in faith and heires of the Kingdome, which he hath promiſed to them that love him? wherefore, beholding rather, and conſidering this diffe-rence, and not reſpe-cting of perſons, both in the

the Lord, and in the *Load-ſtone*, be ſure to follow both, and preferre before the worldly wiſe and wealthy, ſuch Chriſtians as are counted ignoble, idiots, poore, and ſuch as are deſpiſed of the great ones of this world, chooſe them onely for your companions, your friends and yoake fellowes in the Lord, love them, and hold friendſhip with them upon earth with whom ye are to live everlaſtingly in heaven, for this is wel-pleaſing and acceptable to the Lord our God, with whom there is neither male nor female, neither Barbarian nor Grecian, but a new creature

creature in Chriſt, is all in all.

CHAP. XL.

That the Loadſtone drawes a great and heavier weight then leſ.

HEE that once ſaw a *Loadſtone* vvith admiration drawing to it, not onely ſmall remnants and pieces of iron, but alſo taking up eaſily, and lifting up from the ground a great and weighty burthen thereof; as for example, an Anchour weighing twenty pounds: with what contempt will hee behold

behold Jet or Amber drawing ſtrawes unto them, or little motes, and that after they have beene heated by much rubbing; As great, yea a farre greater difference, is to be ſeene betweene the ſoules of wiſe men and fooles, of holy and carnall men, whereof theſe onely care for, and meditate upon theſe things which are of great moment, that pertaine to the Kingdome of God, and their everlaſting ſalvation; but theſe ſeeke after the vanities and trifles of this world. Surely there is no leſſe difference betweene them, then there is betweene Merchants that buy wares of

of great value, and trifle-ſelling Pedlers, which carry about gewgawes, Pinnes, and Rattles, for children to play withall. Then there is betweene Spiders that catch Flies, and Eagles that purſue after Hares and Heron, then there is betweene fowlers that ſhoote at Pigeons, and children that follow after Butter-flies.

CHAP.

CHAP. LXI.

Of what cleanneſſe which the Loadſtone and the Spirit of Chriſt require in their objects.

However the *Loadſtone* hath a deſire and inclination to iron, yet will it not draw it, unleſſe it be cleane and polliſhed, and it vvonderfully loves and affects cleanneſſe, but hates and loathes filthineſſe very much, vvhereupon it comes to paſſe, that if you doe apply it, to the ruſty ſide of an Anchour, or that which is be-

beſprinkled with duſt, either it will not at all put forth and exerciſe upon it the vertue thereof, or very unwillingly and weakely, but if you apply the ſame *Loadſtone* to a cleane and well poliſhed ſide, it will greedily draw it with all the power it hath, and will ſtrongly lift it up, moſt like in this, to the Dove-like holy Spirit, which dwels onely in pure hearts, and cleane roofes, abſtaines and flies from them, that are uncleane and foule. The Royall Prophet knew this to his great loſſe and griefe, who after he had polluted his body with adultery, his ſoule with murder,

der, and both with blood, obtained not the returne and reentry of that Spirit, before that he had cleanſed and purged them both with teares and repentance.

CHAP.

Chap. 13.

Of the Irons firſt motions to the Loadſtone, as alſo of the ſlownes of mens ſouls in their firſt comming to Chriſt, and their readineſſe to follow him afterwards.

THere is a great and manifeſt difference betweene the firſt motions of the Iron to the Magnetick Poles, and all the latter that ariſe from the firſt. For at the firſt touching and drawing, the Iron is rather a Patient than an Agent; the

 Iron

Iron indeed is drawne, being untoucht, but approacheth ſoftly and ſlowly, unwillingly, as it were by violence. Before the contract, either no friendſhip at all paſſeth betweene the Iron and the Loadſtone, no reſpective verticity, or proneneſſe to turne to the Poles, or it is ſo weake, and as it were ſo ſoundly aſleepe, that it can ſcarce be perceived by the ſenſes; which being once ſtirred up and awakened by the Loadſtones, coupling with it, and breathing upon it, runs of its owne accord, and very ſpeedily, at the command, and as it were

at

at the leaſt call of the Loadſtone. A greater and more manifeſt difference there is, betweene thoſe Arts and motions which go before, and accompany our converſion, and thoſe which follow it, as the fruits and effects thereof; for in thoſe precedent Arts, our will behaves it ſelfe in an hoſtile and paſſive manner: all familiarity with God is not only laid aſleepe in us, but alſo quite dead; neither were we only eſtranged from him, but alſo altogether averſe, and his enemies, hatefull, and hating God; but in theſe ſlips and ſins which are

committed after our converſion, ſome like things happens to us, as doth to the duſt of Iron, long burnt in the fire, or defiled with filth, or corrupted with ruſt; for the clammy inward moiſture of the Iron is corrupted by theſe, and the ſtrength of it diminiſhed, which as in a ſicke body, is with more difficulty raiſed up by the Loadſtone; ſuch Iron is hardly drawne by it, neither can it be done in ſuch a diſtance, nor with ſuch a ſpeedy pace: Now the very ſame thing happens to Apoſtata's, thoſe that ſin unto death, and againſt the holy Ghoſt,

Ghoſt, as to the ſame Iron duſt ſtrongly and vehemently burnt in a cloſe Furnace of reverberation, where the flame is beaten backe, and ſo is turn'd into *Crocus Martis*, as ſome call it, or calcin'd in red powder, whoſe inclination to turne, is renewed by no power of the Loadſtone, nor can be revoked by any Inchantments, as being wholly and utterly deformed; So it is impoſſible, that thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt, and have

taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them againe to repentance.

Chap. 14.

Of the Irons ſlow motion to the Loadſtone, when it is far off, and the ſpeed it makes when it approacheth towards it.

Iron in the adverſe part of a veſſell remov'd ſomewhat far from the Loadſtone, turnes to it more ſlowly, and goes toward it with a ſofter motion,

motion, but by how much the nearer it approacheth, by ſo much the more it haſtens its pace, and flies to it more ſpeedily; for the vertue increaſeth more and more, and ſo their comming together is haſtened: No otherwiſe was the condition of thoſe Fathers who lived before the Deluge, and after, about the time of *Moſes*, who ſaw before hand the comming of Chriſt in the fleſh; which was to be many ages after; for they deſired his comming in a more lukewarme & languiſhing manner: but ſuch as lived ſome few yeares

before his Nativity, as *Zacharias* and *Simeon*, and ſaw the ſame, as it were, now ready to riſe; They were carried towards him with the whole bent of their affections, as it were with full Sailes: The ſame fervent minde, and ardent deſire ſhould be in us, who are fallen upon the ends of the world, towards his ſecond comming to Judgement, which is now at the dores: The ſame minde ſhould be in Chriſtians well ſtricken in age, whoſe ſalvation and glory is nearer than when they were newly converted and beleeved at firſt;

firſt; no otherwiſe than as the ſtreame and violence of Rivolets is much more ſwift neare the Ocean, than hard by the Fountaine; It is now time (ſaith aged *Zanchius* to *Sturmius*, another decrepite old man) that we ſhould haſten from earth unto Chriſt, to the Starry sky, knowing that we ſhalbe there very ſhortly with the Lord.

Chap. 15.

Of Needles not returning to the Loadſtone, and of ſoules not returning to Chriſt, without trembling, after departure from either of them.

IF you place a Loadſtone in a round woodden veſſell, as a Mariner in a boat, ſo that it may freely float here and there at pleaſure upon the ſurface of the water in a tunnell, or any large veſſell, it will forthwith oftentimes turn it ſelfe round about,

about together with the veſſell, nor will it reſt, untill it hath lookt juſt toward both the Celeſtiall Poles; from which, if you remove it with force of hands, it will whirle about, as in a circle, with reitera-ted turnings, nor will it put an end to this trem-bling motion, untill it hath found againe the ſame Poles; the like you may ſee in a Needle toucht with the Load-ſtone, which if you ſhake off from the polar points, will flye about unquietly thorow the ſeverall corners of the Compaſſe, and of the world; nor will it ſtand toward

toward the Poles without ſome kind of trembling before. God hath put the ſame condition upon our ſoules, after that by ſinning we have broken away from him, then as Exiles with *Cain* we wander up & down, here and there, wee are toſt with troubleſome removals in the land of Nod, that is to ſay, of diſquietneſſe; wee paſſe away our time unprofitably, wee build, wee pluck downe; wee are inconſtant, like ſick men, wee tumble in our beds on everie ſide; or, as *Salomon*, wee vex our ſpirits with innumerable vanities, not knowing

ing whither to turne our ſelves, untill at length being perfectly taught, by the Dove-like ſpirit, we return to the Arkof *Noah*, that is to ſay, of reſt, wee caſt our ſelves downe trembling, with the Jaylor, at the feet of our Miniſters, and learne the ſong of *David*? Why doeſt thou caſt downe thy ſelf, why doeſt thou trouble thy ſelfe, my poore, wandring, wretched ſoule? why doeſt thou murmur? why art thou ſo diſquieted within me? put thy truſt in God, caſt thy burden upon thy Saviour, take his light burthen upon thy

ſhoul-

ſhoulders, and thou ſhalt find everlaſting reſt:

Per motus varios, & per
diſcrimina mille,
Tendimus in requiem, quo
mens laſſata quieſcat,
Hanc ſolam præſtat Chriſtus,
pax unica nobis,
Sola quies alibi, nullam
ſperare quietem,
Pax alibi bellum eſt, pacem
te poſcimus omnes
Omnem qui captum ſuperas,
& mentis acumen.

Through divers troubles, and
through dangers, we
Do aime at reſt, where ſoules
at quiet be;
Our onely peace, our Chriſt
gives only this,
'Tis quietneſſe to ſeeke
no other bliſſe,
Elſe peace is war, we ſeeke
for peace, and it,
Which paſſeth all capacitie
and wit.

Chap.

Chap. 16.

Concerning the thickneſſe of a Medium interpoſed, or a ſubſtance placed in the midſt betweene the Object and the Loadſtone; not hindring the drawing of it.

OF all the Loadſtones miraculous operations, there is none that makes the eyes of the beholders more aſtoniſht, than that the vertue thereof penetrates and paſſeth thorow thick boords, veſſels of clay, marble, and other

other metals ; ſo that there is nothing ſo thick or ſolid , no not gold, which goeth beyond other metals in thickneſſe; nor wals, nor Brick-chimneyes (beleeve mee that have experience of it) nor the body of the fatteſt man: There is nothing, I ſay, the interpoſition wherof may ſo fence the way, and ſtop the efficacie, and hinder the vertue of this ſtone, that it ſhall not move a peece of Iron, or the Needle of the Compaſſe, and drive it where it pleaſeth, and draw it from whence it liſteth: neither can plates of braſſe,

ſilver,

ſilver, or tin, though verie thick, hinder and retard, or make ſlow the attraction of it; That is beyond beleefe, ſaith St. *Auſtine*, which I have learnt of my brother and fellow Biſhop, *Severus Milevitanus*, concerning this ſtone; for he related, that he himſelfe ſaw *Bathanarius*, a Count of Africk, when this Biſhop feaſted with him, bringing forth the ſame ſtone, placing it under ſilver, and putting Iron upon the Silver; then as hee moved his hand, wherein hee held the ſtone, under theſe preſently the Iron was moved from above, the

Aug. de Civit. Dei, lib. 21. c. 4.

Silver

Silver being in the midſt, and ſuffering nothing; beneath, the ſtone was ſpeedily drawne by the man; above, the Iron was drawne by the Stone; I have declared, ſaith he, that which I heard from him, whom I beleeved, as if I had ſeene it my ſelfe. Doe thou alſo, O Reader, if thou pleaſeſt, beleeve mee without taking an oath, who have ſeene often before ſufficient witneſſes; yea, now as I write theſe things, do ſee a Loadſtone with theſe eyes of mine; which, under a table ſix inches thick, on the other

other ſide of a Brick-wall, doth ſpeedily turne here and there the Needle of a Compaſſe upon a table, as alſo in a little veſſell of water, which when I ſee with mine eyes, and conſider with my mind, I doe altogether ceaſe to wonder, that no perils were ſo terrible, no kind of torment ſo cruell; no, not priſons, fire, or wracks, which could ſeparate the Saints and the faithfull from the love of Chriſt, or hinder them any way, that they ſhould not follow the Lamb whitherſoever hee went, nor cauſe that they ſhould forſake

the

the profeſſion of his Name, or defence of his faith; neither doe theſe things a little increaſe and corroborate, or ſtrengthen our faith about the Article of the reſurrection, nor do they ſuffer us ſo much as to doubt a little, whether the Monuments and Sepulchers, whether the depth of ſea and land may be an impediment to them that are dead in the faith of Chriſt, that they may not heare the voice of Chriſt, and the noiſe of the Angelicall Trumpet, that they may not riſe againe to life, and be ſpeedily gathered together as Eagles

are to the Carkaſe: And this is the end and ſcope which that holy Father propounded to himſelfe in relating theſe wondrous things, that by ſenſe he might informe the underſtanding, and ſo by a viſible miracle, make the Article of the reſurrection to be credible.

Chap. 17.

Of the wonderfull concatenation or chaining together of Rings toucht by the Loadſtone, as alſo of the ſpiritual & admirable concatenation or conjunction of Christians.

LIke to this, and no leſſe wonderfull is that

that which S. *Auguſtine* in the ſame place confeſſeth, that when he ſaw it at firſt, he was afraid very much; I ſaw, ſaith he, an Iron Ring drawne by the Loadſtone, and hanged up, then as having given its owne vertue to the Iron which it had drawne and communicated force unto, the ſame Ring was put to another Ring, and ſo hanged that, and as the firſt Ring did ſticke faſt to the ſtone, ſo the ſecond Ring did cleave to that former Ring; a third was added in the ſame manner, and ſo likewiſe a fourth, I doe teſtifie that I ſaw twelve of

of them chained together in this order; now the circles being mutually joyned together, there did hang as it were, a chaine of Rings, not inwardly inwrapt within one another, but faſtened one to another outwardly: Who would not be abaſhed at ſuch vertue, wch was not only inherent in the ſtone, but paſt through ſo many things that were hanged, and tyed them together with inviſible bonds; *Gregory Nazianzen*, who in his life time deſerved to be called among all, by the name of Divine, had a contemplation on the like

Chaine,

Chaine, with the like admiration, but with a deeper meditation, for ſo he began that Oration of his which he uttered before the men of Conſtantinople, when he came firſt to his Archbiſhopricke; I cannot, ſaith he, but wonder what comes into your minde, as touching my Sermons, for what cauſe you are ſo taken with our ill pronounc'd and ſmall low voice, having nothing amiable in it, yet you ſeeme to be affected towards me, in that ſort as the Iron is towards the Loadſtone, for you do both depend upon me, and alſo adhere

one to another by mutuall connexion, and all of you depend upon God, from whom & to whom are all things. O wonderfull chain! to be never ſufficiently praiſed, which is faſtened together with moſt firm bonds, which the ſpirit of God joynes, which is made not with hand of Art, but by Gods owne finger, more refined than golden chains, more firme than Adamantine, more precious than thoſe of gems. An Oratour, both of an excellent ſpirit & ſpeech, hath enumerated, or rather excogitated, three allegoricall chaines, where-

Dion. περὶ ἐλευθερίας.

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wherewith all the common friendſhip that is in the world is joyned together: One of pleaſure, which he made of roſes, violets, and pleaſant flowers, as if it were a garland provided for *Bacchus* his feaſts: Another of profit, which hee composed of ſilver and gold-rings: A third of honor, which he framed of gems and pretious ſtones, all of them but vile chaines, and eaſily broken. The friendſhips that are joyned together with theſe, what are they but bric-as glaſſe, or Potters ware, if they be compared to this ſpirituall, inviſi-

indiviſible, undefiled, immortall chaine. Here is no filthy glue of luſt, no ſordid cement of avarice, no tempering together of ambition, nor of other ill humors and vices. Only this is that τελειότητος σύνδεσμος, the bõd of perfection, which kep thoſe firſt Apoſtles and Chriſtians of that truly golden age in unitie among themſelves, when all beleevers abiding in the ſame place, had all things common, they ſold their poſſeſſions and ſubſtance, and imparted to everie one as hee had need, continuing daily in the Temple with one accord,

breaking bread from houſe to houſe, eating their meat with gladneſſe, and ſingleneſſe of heart, praiſing God, and giving thanks before all the people. Doubtleſſe, this Loadſtone-like chaine of charitie purchaſed them favour among the Gentiles, and daily drew brethren, and adjoyned new Converts unto them: which agreement of theirs, the verie Pagans beholding, cried out, See how the Chriſtians love one another, ſee how they are ready to dye one for another. This is that celeſtiall and ſpirituall bond of charitie, which

Tertull. in Apologet.

which ſo ſtraightly bound that Royall and Noble couple of friends, I meane *David* and *Ionathan*, whereof the one loved the other to the death, with a love greater than that of Women, he lov'd him more than himſelfe, nay, more than his hereditary Kingdome: The life of thoſe two, no age among the Ethnicks ever knew; no Philoſophy ever bred the like, in compariſon of whoſe friendſhip, that of *Scipio* and *Lælius*, of *Pylades* and *Oreſtes*, and other couples of the like condition; what doth it deſerve to be tearmed but a ſhadowy carkaſſe, and counterfeit ſemblance of a true and vehement love.

Chap.

Chap. 18.

That the Loadſtone and our Saviour Chriſt, effect more by an Inſtrument, than by their owne immediate vertue.

THe Loadſtone, as it is an exceeding marvellous, ſo is it in a ſpeciall manner, a myſticall Stone, no leſſe famous for ſecret wayes of working, than for mighty workes; that though it bee the fountaine and principall ſeat of attractive and elevating vertue, yet doth it, as it were, on ſet purpoſe, transferre all the honour of it upon the Iron; for this very Stone being deſtitute of company, and by it ſelfe, drawes little or nothing; but armed with Iron, will lift up a huge weight of Iron. I my ſelfe have ſeene a Loadſtone, which being unarmed, would ſcarce take up ſeaven Ounces, but cover'd or capt with Iron (as the rude of ſpeech uſe to ſay) it lifted up ſtrongly and eaſily, two and twenty pounds, reſembling God in this, who is natures principall workman, and the firſt mover of all things, who although he

he be the Father of light, yet he illuminates this viſible world by the Sun, himſelfe being inviſible in the heavens, and (which is our blindneſſe and madneſſe) not worſhipped and praiſed of many. He doth alſo redeeme, ſave and judge men, by the Son of man; he doth delegate or commit unto him a power to ſupply his roome, both in heaven and earth, whoſe God-head and Majeſty lay hid in the vaile of his fleſh, as a light in a darke Lanthorne; inſomuch that he was not made manifeſt, but to his owne people, and but to few of them, and that by miracles; who now alſo hiding himſelfe in the Heavens, uſing the Miniſtery of men, as the Loadſtone the help of Iron, cals, drawes, and converts men unto him by a fit Inſtrument of the ſame kind, taking his Miniſters into fellowſhip of honour with him; He that receiveth you, ſaith he, receiveth me; nay, he paſſeth over, and commits a more ample power to them: He that believes in me, ſhall doe greater workes than I have done. We doe not reade of Chriſt, that he

he converted ſo many as a hundred at one Sermon; But it is expreſſed of *Peter*, Act. 2. That he converted three thouſand; which love of his towards man, doth, in a manner, ſurpaſſe all his miracles. As it is the greateſt Art of Arts, and Artiſts to conceale their Art and skill, ſo it is the principall praiſe and vertue of a good man, to derive praiſe unto others, himſelfe being concealed; Neither is there any thing, wherein men may come neerer to God, than this. Let men admire and praiſe in *Joab*, ſome one thing, ſome another, among all his honourable Arts: I never thought that heroicall or noble demonſtration or proof of his vertue to be the principall, that he both would and could transfer upon the head of *David* the glory and Crowne of a Victory, purchaſt by his owne valour; for the reſt of his deeds, he overcame others, in this, himſelfe; which was farre more honourable, than if he had triumphed a hundred times over Rabba and the Ammonites.

Chap.

Chap. 19.

That the Loadſtone drawes ten times more weight, by two points or Caps, than by ſo many ſeverall points by themſelves.

NOw will I put you in mind by the way, and that not unſeaſonably, that the Loadſtone doth transfuſe the force and vertue thereof into the *Medium*, or Inſtrument, that it imparts but a ſmall portion of it, to one Cap or polar point by it ſelfe; but a large and ample vertue

to two joyn'd together. Of which when I tooke experiment, and made triall in a ſtrong ſtone, and applyed the iron to one of the points, it took up two or three pounds, and that very hardly. But when I had applyed the iron to both together, it lifted up two and twentie pounds without any difficultie: ſo that

Ecclef.4.9. the ſaying of *Salomon* is not only true, Two are better than one; for if they lye together, they ſooner have heat; if they fall, the one will lift up his fellow: But alſo that common ſaying underſtood of them that have leaſt know-

ledge,

ledge, That forces united will become the ſtronger. For who doth not ſee & acknowledge, that forces by ſuch union are twice the ſtronger; but that they ſhould be ten times ſtronger, this is both rare and ſingular, and to be ſeene only in theſe experiments of the Loadſtone: That it is no wonder (as *Origen* obſerves on the firſt of Geneſis) that God made moſt things double, and joyned them together by two and two; as when it is recorded in the ſacred Hiſtories, That God created together the Heaven and the Earth, the

Sun and the Moone, the Man and the Woman; and that Chriſt ſent his Diſciples, not one by one, but two and two: That as one foot, or one hand helps another, ſo they ſhould yeild to one another mutuall helpe, that their forces and purpoſes being joyned together, they might couragiouſly and proſperouſly draw living ſtones unto Chriſt, and build upon him.

Chap.

Chap. 20.

That thoſe Inſtruments are more prevalent, and can doe more, which ſtick cloſely; than thoſe which ſtick looſely to Christ, or the Loadſtone.

I Doe not thinke it fit to paſſe over in ſilence the great difference, that is betweene that armour and furniture, which is tied negligently to the Magnetick poles or points of the Loadſtone, and that which is tied to the ſame more fitly and cloſely.

For if there be but the leaſt gap or ſpace betweene them, it is endued with much leſſe vertue, and drawes the burden more unſucceſſively, weakly, and ſluggiſhly; neither will it lift up half that weight, which it would moſt eaſily lift up, if it were united and joyned together exactly, without the leaſt cleft betweene it, and that which is tied to it. Now this reaſon is wont to be aſſigned by Divines, why the manhood of Chriſt is ſo anoynted and repleniſht with the oyle of the Spirit, above all meane and meaſure, becauſe it is

is hypoſtatically and corporally united with the Deitie, in ſuch ſort, and with ſuch a ſtrict bond, that it cannot be conceived, or expreſſed by men. Againe, it is rendred for a reaſon, why thoſe Saints did prevail more with God, who did walke uncesſantly with him, as *Enoch*; who unſeparably cleaved unto God, as *Eliſha* did to *Elias*, from whoſe ſide hee would not depart, no, not for the leaſt diſtance: As alſo why *Samſon* wrought ſo many miracles, while hee kept unbroaken the Seale of the Covenant, & his union with God,

 which

which being once vio-
lated, and loſt by ſha-
ving of his haire, he be-
came weake, as other
mortall men, and was
made a prey to his ene-
mies. Laſtly, it is aſ-
ſign'd for a reaſon, why
the chiefeſt good of a
Chriſtian is affirmed to
conſiſt in this, namely,
with *David* to cleave to
his God, ἀπερισπάστως προσκολλᾶσθαι καὶ πάσῃ τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ,
that is, To be inſepara-
bly joyned to God, and
to reſt upon the Lord
with a firme purpoſe of
heart.

Chap.

Chap. 21.

That the Loadſtone is better arm'd with poliſhed Iron than with bright Gold, and ſo are Sermons of Divines better furniſht with teſtimonies of Scripture and ſolid ſtrength of reaſons than with Rhetoricall flowers.

MOreover it is not unworthy of our conſideration, that as in the object, ſo likewiſe in the Medium or Inſtrument; the Load Stone doth not ſo much require reſplendency as

comelineſſe, not ſo much gaudy brightneſſe, as cleanlyneſſe, for it doth not love to bee armed with Gold or Silver, but only with Iron, yet not ſuch as is droſſy or ruſty, but cleanſed and poliſhed; which kind of Armour, the Apoſtle, by his owne example, both preſcribes and commends unto Preachers, Namely, ſuch as doth not conſiſt in excellency of words, but in demonſtration of the Spirit and of power; for we are not the Sons or Schollers of Oratours, but of Fiſher-men, as that great Divine ſaid to *Libanius* the Rhetorician; Neither

muſt

muſt we fight with Carnall reaſons againſt Hereticke, but with ſtrong Arguments to the ſubverſion of Towers and ſtrong holds, and to the throwing down of every height that lifts it ſelfe up againſt the knowledge of God. Wherefore we doe not ſo much arme or furniſh our Sermons and writings with Poeticall or Philoſophicall ſubtilties, as with the Oracles of Scripture, and unreſiſtable ſtrength of reaſons, being mindfull, that the Wals of Jericho were blown down and demoliſht, Not with Golden or Silver Trumpets, but with Trum-

Trumpets of Horne and Rammes Hornes; which things are not ſpoken by me, as if the Goſpel did affect ſluttiſhneſſe and ſtammering, much leſſe Barbariſmes and Solæciſmes, But that comelineſſe and clearneſſe of ſpeech, which *Lactantius* both commanded to be uſed, and followed himſelf; that the Silver-like or pure Candour of words ſhould include the Golden Apples of Scripture: that ſweetneſſe of ſpeaking ſhould accompany ſoundneſſe and wholeſomeneſſe of matter: that the clothing and trimming of a Theologicall ſpeech, ſhould

not

not be youthfull, but elderly; Not gaudy, but grave and Matron-like; Not painted and effeminate, or wanton and fooliſh; but naturall, Maſculine, perfect and wiſe; Our Lord drew more to him, being armed with his Croſſe, than it may be, he ſhould have done with his Scepter; More with his Crowne of Thornes, than if he had beene adorned with a Crowne of Gold.

Chap.

Chap. 22.

That all the praiſe of drawing is due to the Loadſtone, not to the Iron, and the praiſe of good workes to Chriſt, not to men.

IN that cruell war, of accurſed memory, which was heretofore betweene the Church and the Pelagians, it was wont to bee often and very much queſtioned, To whom the Faith whereby we doe believe in God, and the good workes which we do to his

his Glory, ſhould be imputed; of whom they ought to be moſt truely predicated and declared to proceede; whether they were to be aſcribed wholly, to divine Grace, or to our free will, or partly to the one, and partly to the other, an equall diviſion being made betweene both; for if theſe things be true (ſaith *Pelagius*) which you do declare, concerning the ſelfe power and liberty of our will, that it is altogether dead and of no efficacy, it followeth, That it is not the man that beleeves, but God, That it is not the man which ſhews

ſhews mercy and is libe-
rall, That it is not hee
that beſtowes Almes,
but God; and therefore
ſurely there is not the
leaſt portion of praiſe or
reward due thereby un-
to man, or to be expe-
cted by man. But all
things are wholly to be
aſcribed to God, by
whoſe ſufficiency and
aſſiſtance, all things
which we ſeeme to doe
are effected: And this is
that ſtrong Argument of
which they bragged
that no man could an-
ſwer it; they laboured
alſo as much as they
could, to do St. *Hierome*
and St. *Auguſtine* a
ſpight, and to bring
them

them into hatred, among thoſe that were ignorant; which is plainly all one, as if ſome body ſhould ſtirre up and cherriſh ſuch a contention as this, touching the Loadſtone and Iron, To which of theſe two the power of drawing and lifting up things ſhould be aſcribed, Whether we ſhould ſay properly, that the Iron or the Loadſtone doth draw: Now if the power to give ſentence ſhould be in the Eyes or outward ſenſes, all tho praiſe ſhould happen to the Iron, for if you put any weight upon the Loadſtone it falls, but if upon the

the Iron wherewith it is armed, it is lifted and held up that it cannot fall, and an ignorant Ruſtick, being admitted to ſee, cries out, behold the Loadſtone is ſluggiſh, drawes little or nothing, it is the Iron which doth lift up and draw to it; But on the other ſide, if the Judgement of this cauſe bee committed to underſtanding and reaſon, all the praiſe of this power to draw, ſhall be reſtored and given to the Loadſtone; For a Philoſopher and learned Arbitrator concludes, That the Iron doth nothing here, by its owne particular

cular powers, but by thoſe of the Loadſtone, by the abilities that proceed from the ſame. And a man being overcome by the ſame reaſon will confeſſe, that we being wrought upon by God, do performe all thoſe things by divine aſſiſtance, which we do fulfill as we ſhould, And that all the praiſe and Glory, of faith and good workes, is to be acknowledged as due unto God; Wherefore this Gordian knot which otherwiſe ſeemes unpoſſible to bee looſed, is eaſily cut aſunder, by this ſtrong ſword, unleſſe a man had rather draw ſtill up and

downe

down the ſame Sawe of Contention, and lengthen the Cord of ſtrife without end; for I pray, vvhat if one, before men of underſtanding, ſhould ſhevv a Loadſtone armed or harneſſed vvith an Iron Helmet, dravving to it a huge burthen, vvould not all of them caſt their eyes upon the Loadſtone, and vvould not they be amazed and declare the vertue of it? on the contrary, vvould they not be ſilent, and not ſo much as mutter a little about the vertue of the Iron? Surely they vvould, and that not unjuſtly, for if the Iron vvere a living Creature,

endu-

endued vvith reaſon and ſpeech, it vvould moſt vvillingly breake out into commendation of the Loadſtone, and moſt gladly profeſſe openly, That it could do nothing by its ovvne naturall povver; That the ability vvhich it hath is from another; That it is but a povver and vertue communicated by the Loadſtone, and infuſed into it no othervviſe, than as the Moon muſt acknovvledge, that ſhe doth not ſhine by her ovvne, but by the beames of the Sunne; or a vvoman, that ſhe is ennobled by the dignitie of her huſband. Hence it was, that

that the Apoſtles, when they had healed a lame man before the doore of the Temple, did ſo much refuſe all popular applauſe, ſaying; Yee men of Iſrael, why marvel ye at this? or, Why look yee ſo earneſtly on us, as though by our owne power and holineſſe we had made this man to walk? The God of *Abraham*, of *Iſaac*, and of *Jacob*; the God of our fathers hath glorified his Son *Jeſus*. Nor did St *Paul* deale in this caſe leſſe warily and prudently: *Not I* (ſaith he) *but Chriſt was mightie in mee, by whoſe grace I am, what I am*: who is *Paul*? who

1 Cor 3.

who is *Apollo*? who is *Cephas*? but Inſtruments and Miniſters of God, by whom yee beleeved? Even as the Lord gave to everie man, I have planted, *Apollo* watered, but God gave the increaſe. Hee that planteth is nothing, the vineyard is *Salomons*. He let out the vineyard to vine-dreſſers, & keepers; a thouſand ſhekels or peeces of ſilver belong to *Salomon*; two hundred to thoſe that keep the fruit.

Chap.

Chap. 23.

That the Iron, though unworthy in it ſelfe, is ennobled by conjunction with the Loadſtone, and that wee wretched men are ennobled by our ſpiritual union with Chriſt.

THere are everie where veines of Iron in exceeding great plentie, ſhops of Iron are open almoſt in everie village and Countrey-towne; it ſerves for exceeding many uſes of men; but ſuch as are common, and of ſmall eſtima-

eſtimation among many, divers kindes of Inſtruments are made of it, but ſuch as are ordinary, as Horſe-ſhooes, Keyes, Lockes, Nailes, Sawes, Mattocks, Plow-ſhares, to ſay nothing of Warlike Slings, Guns, Bullets, and ſuch inſtruments as are ſo peſtilent unto men, all the honour and dignity of the Iron ariſeth and accrewes to it, from the Loadſtone, which aſſuredly confers more Nobleneſſe upon the Iron, than that Egyptian King, did upon gold, when he made of his Chamber pots, Graven Images for the gods, which he conſtrai-

ned his Noble-men to worſhip; for Iron being ſtirred up by the Load-ſtone, it can hardly be expreſt, how many and what great Commodities it brings unto men; So that your Alchymiſts are vaine in this, when they dreame that nature would perfect all other Metalls, by changing them into Gold; for who doth not perceive, that wee owe more to thoſe Needles uſed in Navigation and the Art of Dialling, than to all the gold and precious Stones, that are any where to be found: as by whoſe helpe and benefit we procure all

theſe, and other wares of all ſorts; So that it ſhould not ſeeme ſtrange unto us, that the Iron doth ſo much deſire, goe about, or ſeeke for to compaſſe this honourable match with the Loadſtone, that having ſeene it, as it were, it flies to it with ſpeedy pace, as that by whoſe complying, and communicating with it, it becomes ſo full of wonders and ſtrength. Now to make ſome uſe of this; who is ſo blockiſh and dull, that beholding and deepely conſidering theſe things, doth not with a ſorrowfull remembrance, call to minde that former

wretched eſtate and condition in which we were borne, as that in which we were veſſels of wrath and diſhonour, Slaves of the world, of Satan, of our owne filthy luſt, whoſe god was their belly, whoſe glory their ſhame, and whoſe end was damnation: who is ſo hard and flinty hearted, who can ſo moderate himſelfe, as to abſtaine from teares, when he cals to minde how unſerviceable he is in performing all duties which are due both to God and man: how unapt for any thing, unleſſe it be to conſume and devoure Gods good creatures,

tures, the fruits of the earth, to imploy good houres amiſſe to fulfill the luſts of the fleſh, to treaſure up wrath againſt the day of wrath? Who is ſo frozen and Icy cold, that when ſeriouſly, though over late, he thinkes upon, and weighes theſe things with himſelfe that is not enflamed and wholly burnes vvith deſire of that heavenly Wedlock vvith Chriſt, vvhereby he may obtaine this favour not only to be called, but alſo to be the Son of God; Coheire vvith Chriſt, a Citizen and free Denizon of Heaven? What ſoule is

ſo brutiſh and ſo baſe, that it had rather vvallovv, as yet in fleſh and blood, than by the inſpiration of Gods holy Spirit, to be raiſed and lifted up, and be made quicke and fit to undergoe Spirituall and Angelicall duties, vvhereby it may ſave both it ſelfe, and alſo others, and perform thoſe good vvorks by vvhich it may attaine everlaſting Salvation & the Kingdome of heaven? Who is ſo deafe and diſobedient, that vvill not open his Immortall Gates, through vvhich the King of Life and Glory may enter in, by vvhoſe entring in, and

and dvvelling vvith him, he may be encouraged and ſtrengthened to accompliſh all Duties:

Chap. 24.

A Compariſon betweene the Loadſtone and other precious Stones, in reſpect of vertue and beauty.

GOld hath a Sun-like ſhining; The Silver a Moon-light brightneſſe; Braſſe and Copper have a ſightly yellovviſh colour; Tin and Lead have a clearneſſe, like that of Quickſilver;

Pearles have their Candour and lightſome ſmoothneſſe, the Diamond hath a ſparkling and ſhining cleare colour, as alſo other precious ſtones have a colour that is moſt pleaſing and lightſome, wherewith they draw unto them, and bewitch the eyes of the beholders; But the aſpect of the Loadſtone, is like that of ruſty Iron, blewiſh, ſad, pale and darke, which notwithſtanding the Lord of Nature hath enricht and endowed with a marvellous inward vertue: in the meane while for other Stones, he would have their outward

beauty

beauty to ſerve their turnes, beſides which, he beſtowed nothing upon them, whereby they might procure eſtimation and honour with men; and ſurely this order is moſt excellent, this ordinance moſt juſt, which in diſtributing his Gifts, he hath preſcribed to himſelfe to bee conſtantly obſerved, not conferring upon any, either all his gifts, or many of them, in a ſuperaboundant manner; but he imparteth ſeverall endowments to ſeverall things, ſo that every one of them may have ſomething ſingular, wherein they may be eminent

without either injury or envy of the reſt, you may diſcerne a notable proof and patterne of this ordering of things, as in ſtones, ſo likewiſe in men; for in both of them it is rare to find a conjunction and concord of outward beauty and inward vertue; It is not altogether uſuall to have beauty and ſtrength inherent in one and the ſame party: It is difficult to finde a man that excels in ſtrength of body and prudence of minde; Now beauty and ſplendour is ſuch an endowment, as doth not lye hid, but is forthwith outwardly manifeſt, and pre-

preſents it ſelfe to the eyes of the beholders; but prudence & ſtrength do not diſcloſe and declare themſelves without many Arts and exerciſes : you ſhall meet with many in Hiſtories, that ſurpaſſed in beauty, yet were not famous for any excellent Art, for beauty doth effeminate the poſſeſſors of it, perſwades them to be idle, and to take their pleaſure, as not wanting any other glory. On the contrary, Chriſt our Lord was a man of ſorrowes, acquainted with griefe, by reaſon of his ſuffrings, there was no beauty or bravery in him,

Tertull. de re ſur.

him, that we ſhould de-ſire him, he was a worme and no man, one who the people made no ac-count of: But as touch-ing the fulneſſe of his Spirit, he was above the Sons of men, upon whom reſted the ſpirit of wiſedome and coun-ſell, in whom were all the treaſures of wiſe-dome, who by the ſmell of his good oyntments, did provoke and draw men to come unto him; whoſe good examples let us alwaies follow; If we have beauty, let us not much regard it, if we have it not, let us not be ſorry for it, nor en-vy others that have it;

let

let us rather rejoyce for our inward vertues and good workes ; Let us cloathe our ſelves with the ſilke of honeſty, with the fine cloath of Sancti-ty, with the Purple of Chaſtity, being ſo adorned, & trimly ſet forth, we ſhall have God for our Paramour, holy people for our Imitators or followers, The Angels for our Spectators and praiſers.

Tertull. de cultu fæminarum.

Chap.

Chap. 25.

That God uſeth to be more admired in little Loadſtones, and weake Chriſtians, than in great ones.

THere is as much difference betweene Loadſtone and Loadſtone, as there is betweene man and man. Among thoſe of humane race, the firſt difference is in vigour, in which reſpect ſome are male, ſome are female: The ſecond difference is in greatneſſe, in which reſpect

ſpect ſome are Gyants, ſome Dwarffs: So likewiſe there are ſome ſtones, great in quantity, but weake in ſtrength; ſuch as ſcarcely, & verie hardly lift up a weight that is but equall to themſelves: Some again are ſmall and little, not exceeding the quantitie of a Filberd, that lift up their weight threeſcore times, nay, an hundred times multiplyed. God uſeth to be of greater power in ſmall, than in great things. It is ſaid there is greater life in Emmets than in Elephants, in Dwarffs than in Gyants. If there were ſome great Loadſtone,

ſtone, that could lift up its owne weight fiftie times multiplyed; there were ſome danger leſt it ſhould be adored as an Idoll: Among poore people that have but ſlender poſſeſſions, and ſmall abilities, you may ſee many that excel, and are very famous for godlineſſe and holineſſe of life, that if any ſuch ſhould be met withall among the Nobles, among the learned and mightie of this world, hee ſhould be counted a rare wonder; and it were to be feared, leſt the common people ſhould imagine him to have ſome Deitie within

him,

him, and ſo worſhip him, as if he were ſome halfe God. Further, there are manifeſt tokens, by which the ſtronger andmore lively ſtones are differenced from the weak and ſluggiſh. Firſt,that they do finiſh their taske with more expedition, that they turne more ſpeedily towards the Poles, that they draw more ſtrongly, & more hardly let goe. Secondly, that they lift heavier burdens with more eaſe, that they can hold up more nailes and rings. Thirdly, that they have a larger ſpheare of activitie; That they can extend

tend their vertue to an object more remote and and diſtant; There are likewiſe juſt as many ſignes, whereby noble and heroical Chriſtians are diſcerned from thoſe that are luke-warme and vulgar. They are more quick ſpirited and nimble to performe good works, they goe not about holy duties, groaning and lamenting, with an ill will, like thoſe kine that drew the Ark, which lowed on the way as they went. Secondly, they can endure the croſſe more couragiouſly, and beare thoſe temptations that are more grievous than

ordinary,

ordinary, like *Samſon*, who without much ado took up the brazen gates on his ſhoulders. Laſtly, they do endevor to win and draw, not one, or two, or a few; but many ſoules unto Chriſt: for ſo it is mentioned of *Barnabas*, that hee was a good man, and that many were converted unto God by his meanes.

Chap.

Chap. 26.

All the Circles are found in the leaſt Loadſtone, although not in the ſame largeneſſe; and all the habits, though not the ſame degrees of graces in the leaſt Christians.

THough a Loadſtone, which is ſtrong, doth ſurpaſſe a weake one in vertue, by many degrees, yet all of them, both ſtrong and weake, doe agree in this; That the two polar points, and ſo many Tropicall Circles, and one Æquinoctiall

noctiall are ſeen in each of them, as they are ſeen in the Globe of Heaven and Earth. So if you cut ſome great Load- into a thouſand peeces, there will be none of them ſo ſmall; but that you may find in it all the forenamed Mathematicall Circles; So likewiſe, there is not any Chriſtian of ſo little faith, of ſo ſmall ſtature in Chriſtianitie, but that hee hath received from the fulneſſe of Chriſt, grace for grace, although all of them have not the ſame meaſure, and degree of ſeverall graces; yet they have the ſame number,

the ſame ſeed-plot of all vertues, no otherwiſe than as the ſeverall members & lineaments of the parents, may be clearely ſeene in an infant but one day old.

Chap. 27.

One Loadſtone helps another, that is conveniently, or fitly placed by it; but hurts it, if otherwiſe: the like happeneth in the familiar entercourſes, both good and bad, that men have one with another.

IF you gather a thouſand flints into an heap,

heap, one flint will neither receive damage, or profit by another: The caſe is far otherwiſe with Loadſtones, of which, if you place one by another, or if you caſt many of them confuſedly into one heap, the one muſt needs draw either ſome loſſe and impediment, or ſome vertue or benefit from that which is next unto it; for if they doe accord in reſpect of the Magnetick rules, and meet in tearms or points convenient, for each ones natures; ſo that the Southerne point of the one, be diſpoſed toward the Northerne point

point of the other, the weake ſhall be drawne, and cheriſhed, & ſtrengthened by the ſtrong; But if it be placed in contrarie, and inconvenient tearmes, it ſhall be driven away, and much weakened. There happens in the friendſhip and ſocietie of men, ſomething that is like unto this; ſome good doth alwayes befall to a man by meanes of a good neighbour, and ſome evill by meanes of an ill neighbour; for wicked communications corrupt good manners; but good communications correct & confirme whatſoever is amiſſe: the

the wicked will faſten upon us ſome vice or another; but the good and vertuous will infuſe into us ſome vertue; There was a little cloud in the forme of a pillar, which was in the midſt betweene the Egyptians and the Iſraelites, as they travelled in the wilderneſſe; the hindermoſt thereof, which was dark and miſtie, the Egyptians followed after; but the formoſt, which was lightſome and bright, the Iſraelites beheld. Whatſoever thing wee have in us, that is ſpotted and worthy of diſpraiſe, they which are the children

of darkneſſe doe imitate that; but whatſoever is excellent and praiſe-worthy, that they doe follow, which are the children of light, and led by the Spirit of God.

Wherefore wee muſt not only take heed with whom we converſe, but upon what tearmes and conditions, with a great deale of care in the choyſe of our friends, and diligent circumſpectneſſe; unleſſe that we be willing to endure thereby a dangerous corruption of manners.

Chap.

Chap. 28.

As the Poles of the Loadſtone have their ſtrength in divers regions, ſo good and bad men have their regiment or rule in divers ages.

THere is as much difference betweene the Poles of the Loadſtone, as is between the right hand and the left; for they have a different power in different regions of the earth: In the Northerne parts of the world, there is a manifeſt difference of the

Northerne point; for it lifts up a greater piece of Iron, than the Southerne Pole can doe in the ſame parts.

In this world the fleſh prevailes againſt the ſpirit, the body doth here preſſe downe the ſoule: The ſons of *Belial* dominere in this life, every one hath his place, his government aſſigned him by God.

Chap.

Chap. 29.

Chriſt doth diligently purge his floore in that ſort, as Goldſmiths doe their Tables.

GOldſmiths have an admirable cunning to cleanſe their tables, npon which ſmall duſt of Iron is everie where mingled with golden duſt, which fall from their files and hammers, as they poliſh thoſe things which they make: For they carry about on the Table a Loadſtone. of great vertue within a

gers diſtance, which readily ſeparates, without any damage, the ſmall pieces of Iron from thoſe of gold; when paſſing by, and leaving the golden, it drawes thoſe of Iron unto it. After the very ſame manner the Lord ſhall purge his floore in that great day of judgement; for when two ſhall be together in one bed, one ſhall be taken, and the other ſhall be left; when two ſhall be grinding in one mill, one ſhall be taken, the other left; for the Lord knoweth thoſe that are his, he ſhall ſeparate the Goats from the Sheep, and ſhal winnow

now the chaffe from the wheat. Neither ought it to ſeem more difficult, or wonderfull unto us, That the ſeverall members, and ſmall parts of the deceaſed, ſhould returne againe to their bodies, than that ſeverall Bees in the hive doe know their cels; that ſeverall young Lambs in a flock doe diſtinctly knew their owne Dams, and that ſeverall peeces of Iron ſhould flye towards the Loadſtone.

Chap. 30.

The Loadſtone, and Chriſt together, with their vertue, do impart gravitie, or weight, to thoſe perſons and things that are drawne by them.

FUrther, wee may be pleaſed to note by the way; That the Loadſtone, together with the vertues obſerved, doth infuſe and put a certaine weightineſſe into the Iron: For that point of the Needle, which is touched and ſtirred up, doth plainly out-

out-weigh that which is untoucht, and is enclined towards the earth: So likewiſe doth Chriſt adde gravitie to thoſe vertues, wherewith hee is pleaſed to endow his Servants: and ſurely it is no leſſe profitable and neceſſary to the ſoule of man, than ballaſting is to a ſhip. And although Gravitie is not numbred by Philoſophers among the vertues, yet it is the ornament and defence of them all. Now a grave man is hee which is ſtedfaſt in his purpoſe, is firmely fixt upon his intent, as a ſtatue or image upon the baſe thereof, and without va-

riation doth alwayes perſiſt in the ſame mind; neither is hee carried away with every popular wind of applauſe, nor chang'd into new forms, by any new doctrine or example; as other light vaine men are uſed to be.

Chap.

Chap. 31.

The Loadſtone, for love of the earth, turnes aſide from the poles of heaven; as wee alſo being moved by the authoritie of men, doe often times turne aſide from the truth of God.

WHereſoever the Loadſtone doth enjoy a free and naturall motion, there it lookes ſtreight towards both the Poles, the Northern and Southerne, and departs not a whit from the Meridian; but it hap-

happeneth in many places, both of land and ſea, that it turnes aſide, and goes out of the way, towards ſome point of the Horizon which is neere to the true Meridian, and departs from the Poles point towards the Eaſt & Weſt, which is diſtant by ſome degrees. This irregularite is by the Mariners called Variation, it ariſeth, and is cauſed by large, high, and ſtrong Continents of the land, unto which the Loadſtone enclines, whilſt that it turnes it ſelfe to the eminent parts of its mother, the Earth: and forſakes the Celeſtiall Poles, for love

love of them, which Variation breeds a troubleſom uncertaintie among the Mariners: Not unlike to that which befals the Paſtors and Christian flock, in diſcuſſing and determining Divinitie controverſies; in which as long as they obſerve the rule of the Scripture, and are not moved from the unmoveable foundation, and infallible Canon of the Prophets and Apoſtles, ſo long do they retain verity, & unitie, and peace in the Church; but as ſoone as they are divided, and earneſtly bend their mindes to maintaine particular factions,

factions, and doe joyne themſelves to that company, or Sect of learned men, which excell (as they ſuppoſe) in authority and knowledge, and attribute more to their judgements and opinions, than to the undoubted Oracles of God. Hereupon grow ſo many ſchiſmes, ſo many hereſies, and ſo many more than civill wars in the Church. Againſt which miſchiefes, no better remedy can bee thought upon, or deſired, than that they ſhould admit the voyce of Chriſt, that ſpeaks in the Scripture; for the true and living rule, both of faith and life,

life of manners and doctrine, and for the Supreame Judge of all doubts: Then they walking according to this rule, there ſhall be peace in the Iſrael of God.

Chap. 32.

Men are deceived in the eſtimation of Stones, and other things, while they eſteeme of them not according to their uſe, but according to their outward appearance.

IF thoſe things be true which the Romane Cenſour ſuppos'd concerning

cerning the valuation of things; That whatſoever is not profitable for mankind, is too deare, though you pay but the leaſt piece of money for it; That whatſoever is unſerviceable, is of no worth, and that which is of no uſe, is of no eſtimation; Then ſurely ſhall they be guilty of the greateſt vanity, that are unequall prizers of things, who with the loſſe of their patrimonies and large poſſeſſions, do purchaſe to themſelves Gemms and precious Stones, which bring them no ſubſtantiall advantage, and can profit them nothing, unleſſe

leſſe it be for ſuperfluous ſplendour, and outward adorning, whereby no benefit comes, either to body or ſoule; when in the meane while, they make no great account of the Loadſtone, and ſuppoſe it worth little, though it be remarkable for ſo many vertues, and ordayned by nature for ſo many uſes, and ſerviceable for ſo many neceſſary occaſions of men: Now if we believe *Raimundus*, it belongs unto God alone, who cannot encreaſe within, who wants no inward augmentation and accompliſhment, to ſeeke an eſtimation of himſelf in

in mens hearts; a name and praiſe by their tongues;and finally that honour & glory which is outward. But that man who only wants inward perfection and the increaſe of reall good things,the more he ſeeks that honour which is placed in the breſt of others, the more he purſues after vanity, emptineſſe, unprofitableneſſe, and is by ſo much more wretched and poore; more remote from ſolid perfection and bliſſe; which things if they be examined according to the rule of truth,peradventure they may ſeeme too harſh

and

and to ſavour of Cynicall and Stoicall rigour; for it is lawfull and allowed unto men by God himſelfe, to ſeeke in a moderate way, thoſe things that pertaine unto outward ornament; yet profuſely to ſpend ſuch huge ſums of mony, for to procure them, to put upon them ſuch an exceſſe of price, beyond all meaſure, deſpiſing and contemning thoſe things that are of greater uſe, and enricht with more indowments: I do not ſee but that it is extreame folly, if I may not ſay madneſſe.

Chap.

Chap. 33.

Of that Emulation and deſire to excel one another, which is among Loadſtones and likewiſe among Chriſtians.

THere is not any where ſuch maniſeſt concord or diſcord, no ſuch vehement and irreconciliable envying, either in vegetative or ſenſitive, nor ſcarcely in things endued with reaſon, as there is among Loadſtones; they doe ſo greedily deſire the polar point, and goe about to enjoy

enjoy it wholly every one to it ſelfe, after the faſhion of Rivalls, that for the obtaining thereof, they doe expreſſe either wonderfull friendſhip or hatred among themſelves; for if you hang two long pieces of Iron, and ſharpe pointed over the Poles of the earth or Loadſtone, they forthwith concurre and accord in their loweſt points, but in their higheſt points, they avoyd and drive one another away: On the contrary, if they be ſhort and blunt, they will turne one from the other in their loweſt points, and as it were mutually kiſſe and

and imbrace one another in the higheſt. So likewiſe in humane things, the leaſt gaine is ſuch an Apple of contention, or occaſion of ſtrife among the covetous, that becauſe of this, one meane man is ready to hate another: A common whore is an occaſion of contention among the laſcivious; That theſe wretched Miſcreants do mutually wound and ſtab one another: Principality and favour of Princes, is an occaſion of contention among the ambitious, for which Courtiers doe ſtrive by treacheries and poyſoning one of another: In the

the meane time true Chriſtians ſpend all their love of honour, love of pleaſure, and love of money another way that they may enjoy Chriſt, ſerve him and pleaſe him. *Peter* and *Iohn* having received newes of Chriſts Reſurrection, contended among themſelves, and ran forte together, but the beloved Diſciple out ran *Peter*, and came before him unto the Sepulcher, and modeſtly concealing his name, he did write the Hiſtory of this holy Emulation: The like fit of contention was betweene *Paul* and *Barnabas*, and it may be for

for the like cauſe, Ἀγαθὴ δ' ἔρις ἥδε βροτοῖσι, Such contention is profitable for mortall men. *Iacob*, that he might take away from *Eſau* the bleſſing and birth-right, ſupplanted him by his own craft and his mothers helpe.

Chap. 34.

The contrary points of the Loadſtone ſtrive among themſelves, and mutually expel one another from their ſubjects; So it is likewiſe betweene the fleſh and the Spirit.

IF one whet a Knife on the Northerne point of

of a Loadſtone, it receives hereupon the vertue of the Loadſtone, whereby it both drawes and lifts up Iron: But if he ſhall apply the ſame to the contrary and Southerne point, the Knife wilbe deprived of the vertue which it had before, it will be ſubject to a whirling or turning round, that it can neither draw nor lift up Iron. The like happens to them who doe imitate the vices of thoſe whoſe manners they doe admire; and to thoſe who have attentively heard a Sermon, and fervently poured forth their prayers at Church, they con-

ceiving good motions and intentions upon this occaſion, do intend to change their former courſe of life, and turne to a better; yet falling into the fellowſhip of ungodly perſons by going into ſome Stewes or Taverne, they returne by and by, as dogs to their vomit, or as Swine to their wallowing in the mire; as if one after the taking of wholſome meat, ſhould immediatly drinke poyſon, or eat Hemlock, or ſome other poyſonous herbe; or having waſht himſelfe in a Bath, ſhould tumble himſelfe into the dirt, the end of ſuch people, is

is worſe than their beginning, having begun in the ſpirit, and ended in the fleſh; for the devill, that envious one, takes from them the wholſome ſeed of the Word, which had never taken deep root in them, and ſo poures into them his deadly poyſon, whereby he makes them unapt, and reprobate to every good worke.

Chap. 35.

As the Needle is betweene two Loadſtones, So is one that wavers between two opinions.

AS it is a thing familiarly uſed among thoſegoers about which do uſe the art of Jugling, and preſent merry plays and ſights to the people for money, to place in a Cauldron an Iron Needle, betweene two Loadſtones which they carry hid in their hands, that it runs here and there uncertainly waving betweene

tweene both, one while following the ſtone which drawes it unto it at firſt, another while that ſtone which drawes it backe, but comes at neither of them, and cleaves to neither: So doth the devill ſhew the like ſports, the like ſpectacles unto the world, when he turnes thoſe men like a Wind-mill, with every winde of Doctrine, whom the Apoſtle calls διψύχυς, double minded unſtable men, tearmed by S^t. *Cyprian*, *ancipites palpatores*, hypocriticall dangerous Flatterers and Cheaters of the times, conſtant only in their inconſtan-

cy; ſuch as *Ecibolius* was in times paſt, and of late, the Archbiſhop of *Spalato*, with others, whoſe names I ſpare: Such men as hang betweene heaven and earth, halting betweene God and *Baal* one while ſerving God, another while Mammon; one while imbracing this preſent world, another while, that which is to come, neither acceptable to God nor good men; whom *Carpenter* likens to a hungry dog betweene two hares, or to one that runs up and downe betweene two Feaſts, one while this way, another while that way,

way, and ſo comes at neither of them, but miſſeth them both.

Chap. 36.

Effects of the ſame love in Chriſt and the Loadſtone, contrary to their firſt actions and demeaners.

THe Loadſtone is wholly compoſed of humbleneſſe & love, breathes out meere love, void of all gall and bitterneſſe; It was created for the uſe and benefit of mankinde, and brings no damage or detriment

to any; If at any time it ſeemes to drive away Iron, and expell it, it doth it not out of any pride, nor induced by any hatred; but to this end only drives it away, that being better affected and diſpoſed in convenient tearmes or points, it may then recall it, and reduce it to it ſelfe, by certaine windings and turnings. So our Lord who is wholly and only good, as tranſcendent in love and goodneſſe, as he is in greatneſſe, who was borne for the ſalvation of mankind, drew all unto him, he caſt not any away that came unto him; Hee gave a Repulſe

pulſe indeed to the woman of Canaan, he chid her, as if ſhe had beene but a dog, yet to no other end, but that ſhee might make ſupplication unto him more earneſtly, haſten to him more vehemently, and cleave to him more cloſely; and with that minde doth he rebuke thoſe that are his, that he may not puniſh them: he threatens that he may not ſmite them; he judgeth them in this world, that he may not condemne them in the word to come.

Chap.

Chap. 37.

A regenerate ſoule, and a needle toucht with the Loadſtone, are of the ſame condition; ſo likewiſe an unregenerate ſoule, and a needle of iron untoucht.

A Needle which is altogether of Iron, and not toucht with the Loadſtone, hath an equall aſpect to all the parts of the world and reſteth equally in all, as it fals out. If at any time it hath an aſpect toward the Poles, and doth reſt towards

towards them, it is only by caſualtie, or meere chance, without any inſtinct of nature, without any proper vertue. But being toucht, and having once received vertue from the Loadſtone, then doth it alwaies only tend towards the Poles, and turnes not aſide to any other place, unleſſe it be overcome with love of the earth, or conſtrained by externall force of another: So likewiſe the meerely naturall, and unregenerate ſoule, is alwayes prone and enclined to wicked and ſinfull Arts. If peradventure at any time it performes any

work materially good; it doth it not out of any ſet purpoſe, much leſſe by habit, but by hap-hazard, as they are wont to ſay, with a blind endevour, as one that wants both ſight and skill, yet with his dart or javelin hits a Crow or a mark. Now the ſame ſoule inſpired, inſtructed, and wrought upon by God, doth conſtantly direct all its actions to the glory of God; according to the precepts of vertue, and according to the Canon, or rule of Gods word; from which ſcope or mark, if the regenerate man at any time erre by infirmitie,

infirmitie, or by force of ſome ſtrong tentation, that comes to paſſe altogether beſides his intention, and againſt the deſigne of his will. Hence it is, that the works of carnall, and meerly civill men, although outwardly glorious, and goodly to ſee to, are little acceptable to God: But the works of holy men, though imperfect, and beſprinkled with ſpots, doe not only find pardon, but alſo favor in Gods ſight, and that for Chriſt his ſake, not for any merit of theirs; for God is wont to weigh their workes, not ſo much by their

acts

acts, as by their ends.

Chap. 38.

Of the ſmall eſtimation and ſcarceneſſe of Loadſtones & Chriſtians, and of their native places.

THere are now abundance of Loadſtones in ſeverall places, ſo that their too much familiaritie, or frequencie, hath brought them into contempt among the vulgar, with whom nothing is counted pretious, but that which is ſcarce. There is no Region almoſt, no Iron-mine, wherein

wherin Loadſtones may not be found; that is to ſay, common Loadſtones of no note, of no vertue; there are few very excellent, notable, and ſtrong. In like ſort, there are abundance of men in every place; but few noble, learned, and wiſe: Of Chriſtians, in name and title, there is no ſmall ſtore, and they are very cheap: But of ſuch as are truly faithfull, and behave themſelves as worthy of ſo great a title; there is a great deale of ſcarſitie and dearth in all places. If any enquire of the place & Region, where the beſt kind of Loadſtones

ſtones are bred: In times paſt *Magneſia* did yeeld the moſt famous, from whence it is acknowledged their name is derived: But now in that place, there are either none at all, or ſuch as are very barren in vertue; the ordinarie ſort are brought from *Elbe* and *Norway*; but the beſt and ſuch as are of the ſtrongeſt ſort, are broght hither from *Bengala* and *China*, and from thoſe places that are more than uſually hot: It is moſt certaine, that there is not any particular Nation or Land, that doth perpetually enjoy this priviledge; but as it

it pleaſeth the God of nature, he doth ſome-times bleſſe one Coun-trey, ſometimes another with this condition. In like manner at Antioch, in thoſe ancient times, the firſt Chriſtians ob-tained both their name and Seat; but in Beræa were the moſt Noble: England is reputed of late, a moſt plentifull Iſland, and moſt happy Mother of holy and lear-ned men, yet notwith-ſtanding God hath his freedome, to honour at his pleaſure any other Church with this re-nowned Prærogative.

Chap.

Chap. 39.

wee doe not ſearch out the cauſes of hidden things to no purpoſe; though we doe it ſubtilly, yet it is but unprofitably: Divines and Philoſophers may more eaſily, & more ſucceſſefully find out the effects and uſe of the ſame.

IF any one enquire a reaſon, why I have not as yet produced any opinion of mine owne, concerning the cauſes and reaſons of the wonderfull & ſecret effects

effects of the Loadſtone; Let him know that this is the cauſe, For that it ſeemes to *Boetius* and others, not onely very hard, but alſo altogether unpoſſible to aſſigne a certain and determinate reaſon thereof; Nature would have many things to be hid in the boſome and lap of her Majeſty, which it would not have the underſtanding of man to attaine to the knowledge thereof, and which it hath left rather to be admired, than to be ſearched out: Yet there want not ſome who imagine, that the affinity which it hath with the Iron, is an evident and

Clemens:

and ſufficient reaſon of the Loadſtones drawing of it; Others affirme that certaine incorporall and Spirituall evaporations and iſſues that proceed out of the Loadſtone, are the cauſes thereof; moſt do fly to that common Sanctuary of Philoſophers, holding th t a ſecret quality, engendred naturally in the Loadſtone, by the ſpirit that wrought in the compoſing of ſtones, is the cauſe of it. We poore mortals are not only pur-blinde as Owles, but as Moles, we are almoſt quite blind in ſearching out the cauſes of things, we labour in vaine

Plutarch:

Gallen:

vaine in theſe ſubtill diſquiſitions, and ſpend the ſtrength of our wits to no end: How much more uprofitably, and unproſperouſly have the Schoole men employed their houres and endevours, in ſearching out, and declaring the cauſes of Gods election, and mans vocation, whilſt they excogitated that the reaſon hereof was Gods fore-ſeeing of mens faith, or their works; or affirmed that any thing elſe, out of God was the cauſe of this divine decree, and diſtinction or difference made betweene men. The myſteries of his Empire

Empire muſt bee reſerved and left unto God, who will not ſuffer his ſervants, without puniſhment, to look ſo curiouſly into the Ark of his ſecrets; the Bethſhemites in times paſt ſuffered for this pride and folly: Predeſtination is an incomprehenſible impenetrable depth, and bottomleſſe pit: Some divine myſteries are unſearchable, and cannot be found out, which if God had revealed unto us, peradventure hee would have forbidden them to bee publiſhed and diſcovered: and ſurely, men might with greater com-

commendation and profit, employ the ſtrength of their wits more earneſtly and intentively about thoſe things which pertaine to the practice and uſe of humane life, and ſuch as tend to the confirmation, and making ſure of our election and calling, than about theſe things: If a man happens to meet with a fruitfull tree; he neither digs up the earth that is about it, nor uncovers the root; but lookes upon the fruit with longing eyes, and plucks them with greedy hands. And indeed it had turned leſſe to the deſtru-

ction of *Adam* and his off-ſpring, and more to their ſalvation, if hee had eaten the fruit of the Tree of life, and had not taſted at all of the fruit of the Tree of knowledge.

Chap. 40.

Of the ſlanders and abuſes, to which Loadſtones, as alſo great men and their affaires, are lyable.

HItherto have I continued in rehearſing the various and excellent uſes of the Loadſtone, hereafter I will com-

comprehend in few words, the abuſes thereof, and thoſe fables alſo which paſſing to and fro through the mouthes of men, have gotten ſome beliefe among the credulous multitude; eſpecially ſuch as that is, concerning *Mahomets* Iron Tombe, that hangs, as they ſay, in the Ayre, in a Chappell ſceiled with Loadſtones, which they who travaile as far as Mecha, doe conſtantly affirme to be falſe. This I conjecture to be ſprung from another fable, ſomewhat neere of kin unto it, which *Pliny* relates of that Maſter-Builder *Dinocrates*, who

began to cover with Loadſtones the roofe of *Arſinoe's* Temple at Alexandria, that her Image or Picture might ſeeme to hang in the Ayre; in the meane time it fell out that the Artificer died, and *Ptolomy* alſo, who commanded this to be made for his Siſter. Of the ſame kind are thoſe fained tales of *Serapion*, that he could open doores and lockes, that he could ſtay Ships in the midſt of their courſe, that he could extract nailes out of them, by the helpe of a Loadſtone: Like unto this is that of *Arnoldus de villa nova*, who affirmed that the

the devils might be put to flight by this meanes; and that of *Marbodæus Gallus*, who ſaid it was the beſt Philter or Medicine to procure love, and that wives are by it reconciled to their huſbands, and husbands reconciled to their wives; unto which his Commentator *Pictorius*, adds, this for a Surpluſage; that it makes the poſſeſſors of it very acceptable to Princes, and eloquent; It is alſo an uſuall thing with Couſeners of plaine Countrey people, and for Mountebancks, under pretence of the vertues and effects thereof, to ſeek earneſtly for

credit and eſtimation to that plaiſter, which in Latine is tearmed *Armarium*, and is commonly called the weapon ſalve, having Sympathy with other things, & wrought upon by the Stars. Beſides *Famianus Strada*, a man excellent for penning any kinde of diſcourſe, hath feigned a notable couple of Tales, (and as I beleeve) to exerciſe his wit, and practiſe his writing, which becauſe they are briefe and pleaſant, or full of mirth, I ſhall not thinke much to ſet them downe here fully: The firſt is according to the Patterne of *Lucretius* his

Verſe,

Verſe, and treats of a moſt expedite nere way to write unto friends, without any Carrier, or ſending of Letters, and that only by the helpe of a Loadſtone after this manner.

Magneſi genus eſt Lapidis mirabile, &c.

A Loadſtone of ſtrange kind there is,
to which if you apply
Some iron ſubſtance, inſtruments
to write, then by and by
They draw not only vertue thence,
and motion amaine,
Vnto the Northerne Pole to turne,
and toward Charles *his waine,*
But alſo all, among themſelves
in ſtrange and wondrous ſort,
Thoſe inſtruments the Loadſtone
you ſhall ſee them reſort (toucht
Vnto one place of motion;
yea, ſo that if by chance,
But one of them doe move at Rome,
the other will advance

It

It ſelfe to this, and though far off,
will inſtantly remove,
And turn to it with ſpeed, by League
and Natures ſecret love:
Well then, if thou would'ſt underſtand
of thy far-diſtant Mate,
To whom no letter can be ſent,
then take a plaine round plate,
That's large and wide, then write
the A, B, C, letters all, (therin
In order, as by children learn'd,
theſe place on brims withall
Of this round plate, and in the midſt
ſet downe the Iron Pen, (each way
Which touch'd the Loadſtone, that
It may be turn'd, and then
Touch any letter, which thou wilt:
by this example frame
Another table for thy friend,
in forme the verie ſame,
Having thoſe outward brims alike,
and Iron Inſtrument

Toucht by one Loadſtone, which thy friend
that to depart is bent,
May carry with him; then you muſt
among your ſelves appoint
what time the Iron Pen ſhall move,
and at the Letters point
Things ſo compos'd, if thou deſir'ſt
for to ſalute thy friend,
Which buſied is farre off from home,
in earths extreameſt end;
Then take the Table in thy hand,
the turning Iron touch,
Thou ſeeſt the Letters on the brim,
diſpos'd in order ſuch,
As thou ſhalt need them to frame words,
to them thy pen direct,
Somtimes to this, and ſomtimes that,
thy purpoſe to effect:
Untill that oft this Inſtrument,
thus turning all about,
Thou haſt in order all thy thoughts
diſcribed and ſet out.

'Tis

'Tis ſtrange to be believ'd: thy friend
which is farre off doth ſee
The rolling Iron move with ſpeed,
from all enforcement free:
Now here, now there, then he that knowes
this feat is at a ſtay,
Obſerves the Guidance of the Pen,
and followes every way:
Hee reades the Letters that were toucht,
which being together brought,
He now perceives what needfull is,
which by this meanes was wrought.
Beſides the friend when that he ſees
the Inſtrument to ſtand,
May touch the letters, and reſcribe,
and anſwer out of hand,
As he ſhall thinke convenient.
O that this way to write
Were once in common uſe, that all
might letters thus endite;
A Letter then more ſpeedily,
and ſafely to and fro,

Might paſſe without all feare of
and ſtreams to overflow: (theeves,
A Prince might then diſpatch him-
his owne affaires abroad; (ſelfe
We Scribes might part with inkie
and change our black abode. (ſeas,

There is another Fable that followes after this, of a Load-ſtone called *Chryſos*, which doth not draw Iron, but Gold; and is framed according to the language and mind of *Ovid*:

Forte mihi puero putei ſuper ore ſedenti, &c

When

WHen being a boy, I ſate
upon the brink
Of a deep pit, my ring
did fall and ſink:
Of it I had no hope,
but then I ſaw
My Sire let downe a ſtone,
which gold could draw,
Vpon a line; then ſtraight
the ring aroſe
Out of the bottome, and
ſtuck very cloſe
Vnto the ſtone, as fiſh
unto a hooke:
My father ſpake, when
wondring I did looke;

Son,

Son, know this ſtone, the
fable is but ſhort;
Deucalion and Pyrrha
in a ſort,
Who comprehended all
of humane race,
That people might in earth
againe have place,
Threw ſtones behind their backs,
upon command,
Which ſoftned were, and
changed out of hand
To bones, and to the faces
of mankind;
Although among them, ſome
as yet we find,
As undigeſted ſtatues,
having much

Of

Of marble hardneſſe, ſhewing
they be ſuch,
As from the ſtones have
their originall:
This Off-ſpring grew with care
diſtracted all,
As on the waters, fields,
and dens they fell,
Mounts that for mines of
ir'n, and gold excell,
The nature of the place
they did partake;
One hunts, another tils
the ground, ſome take
Their pleaſure in the ſea;
ſome others ſeeke
For veines of ir'n and gold
in everie creeke;

And

And every where with paines
and panting breath,
They ſeeke to find the cauſe
of ſin and death.
Then mother Nature would
take from their ſights
Thoſe ſtrong invitements
to all ill delights;
And to the inmoſt bowels
of the ground,
She drew, and mov'd them,
ev'n to hell, that found
They ſarcely could be, and
yet here deſcends
Their furious luſt, which knew
no bounds, nor ends:
They ſearch things hid, and doe
unbowell all

Their

Their mother, Earth; then
Nature did them call;
She ſaid in wrath, What meane
yee for to doe?
What further end have you,
where will you goe?
Devoyd of metals all
the earth ſhall lye
And groane, before that you
can ſatisfie
Your appetite: ſhe turning
doth behold
Magneſia's fields, with ſhame
not to be told,
She ſees them very earneſt
at their work,
Searching thoſe ſecrets, which
at laſt did lurk

In

In the now digg'd out world; almoſt thereby,
Seeking out gaines (their loſſe) which therein lye:
She cri'd, O troop condemn'd, ô groveling rout
Worthy of graves, which you digg'd all about
Neere hell, and ſo ſhe ſhak'd the earth with might,
Oppreſt the men, and kill'd them all out-right:
Their limbs ſhe mingled with thoſe clods of land,
Which they abuſed with a wicked hand.
From the neere Stygian caves, a ſmoakie flame

Took

Took hold of th'earth and
members in the ſame.
Theſe, thus confounded, into
ſtones were turn'd,
Their hue and colour ſeeme,
as if halfe burn'd:
Nor only this, but that
deſire of gaine,
Which troubled them alive,
doth yet remaine;
As when they gathered gold
and ir'n, by Fate
They were ſuppreſt; ſo likewiſe
now of late,
Though ſenſeleſſe ſtones, they do
well know their prey,
And with a two- fol
avarice aſſay

To

To draw it to them, now
this ſtone drawes gold,
The other ir'n: and ſo
the tale is told.
Theſe wonders when I heard,
I laugh'd and ſaid;
We all love gold ſo well,
I am afraid
That each man will be a
Magneſian ſtone:
My father pleaſed me,
his little one,
With fables ſuch as theſe.

Theſe

These and the like feigned Inventions, as all falſe rumours for the moſt part, ſo have they ſome truth or ſome thing likely to be true; for their originall from whence they riſe, and their foundation whereupon they relye; for experience hath taught me, that by the helpe of the Loadſtone, and an Inſtrument fitted for that purpoſe, it is poſſible that a friend may intimate his mind to another friend, being in the next Chamber, and that through a wall which is two foot broad in thickneſſe, that he may thus impart to the other his

intent

intent and purpoſe, and anſwer to thoſe things which ſhall be propounded unto him. This exploit was either never heard of before, or ſeemed altogether incredible. But that a man ſhould by this Sympatheticall Needle communicate in ſpeeches with his abſent friend, as it were by an Epiſtle or Letter, his friend being in parts of the world ſo far diſtant, and placed out of the Loadſtones Spheare of activity; It is a meere fable, and deceitfull impoſture.

But that which happens to the Loadſtone, the ſame is fatall, and doth

doth uſually befall great affaires, to all great men that are famous for their vertue, they lye open to many abuſes and ſlanders, and are debaſed thereby.

What hath been extant in any place, or at any time, which Nature ordained for excellent uſes, that either the devils cunning, or mens *Leger de maine*, hath not perverted to moſt horrible abuſes? What man was ever famous for workes and miracles, of whom Hiſtories have declared any thing true and wonderfull, upon whom fabulous reports have not faſtened many abſurdities

ties & falſhoods which they added unto the truth?

What are the lives of Saints, and thoſe golden Legends, as they call them, but confuſed heaps of lies, feigned and written by men of brazen faces, and Leaden braines, I am eaſily induc'd to beleeve, that, concerning *Gregory*, ſurnamed *Thaumaturgus*, and other men, to be reverenced for the power they had to worke Miracles, their Cotemparaties, and other approved Authors, have written many things that were true; But that I ſhould give credit to all things which

which the Monkes of following ages have added, I can never be perſwaded ; Therefore it ſhalbe a wiſe mans part, neither to deny beliefe unto thoſe things that are true, becauſe of the mixture of things that are falſe ; nor raſhly to give credence unto things that are falſe, for the ſake of thoſe things that are true, but like a Sieve, to retaine thoſe things that are weighty and ſolid, and to reject thoſe things that are vaine and light.

Chap.

Chap. 41.

There is no leſſe power in Chriſt and the Loadſtone to retaine things, than to draw them at firſt.

THe Loadſtone doth not only by invincible provocations ſweetly draw Iron unto it, but ſtrongly retaines it by indiſſoluble bands when it is drawne, untill it be pluckt away from it by violent hands; you may ſee Anchors in Goldſmiths ſhops hanging by the Loadſtone whole moneths and yeares together;

gether, and put the caſe that a Loadſtone of ſuch great vertue might be had, that it could not be violently wrought upon by outward force, it would follow hereupon, that the Anchors ſhould perpetually cleave to the Loadſtone: Now juſt in the ſame manner doth Jeſus the Corner Stone, the ſtone of our helpe, worke in our wils, it is by his grace that we are aſſiſted in all things, and he cauſeth that it may not bee refuſed though we know not after what manner, as *Auguſtine* often declares. He doth alſo poure into the hearts of his choſen

ſen, ſuch love and feare, ſuch good acceptance of his favours, that they will never depart from him, and doth alwaies take heed leſt there ſhould be in any of them any unbelieving heart, to fall away from the living God. There remaines, we deny not in elect and regenerate, not only a power, but alſo a proneneſſe and inclination to become Apoſtata's, to fall away totally and finally from God; but faithfull is he which hath called us, and preſerves our whole Spirit and Body, untill his glorious Comming, by whom we are comprehended

Hebr. 3. 12.

1 Theſſ. 5.

prehended, rather than comprehend him: Having our foundation upon this Magnetick Rock, no ſhowers or windes ſhall to our confuſion, daſh and ſhake us, no man ſhall ſnatch us out of his hand; nothing, whether preſent or to come, ſhall ſeparte us from his love. Now unto him that is able to keepe from falling thoſe that are his, and ſo preſent us faultleſſe in his preſence with exceeding great joy, be aſcribed all glory, ſtrength, and power, for ever and ever.

Amen.

A ſhort Prayer according to the matter and manner of one of St. *Bernards* devout rimes.

Magne Magnes, me dignare
Ad te totum inclinare, &c.

GReat Loadſtone, doe not thus de-cline,
Me wholy unto thee encline,
Make my whole heart, ſweet Lord, to hye
It ſelf moſt quickly to apply
To thee with a devoted mind.

This

This baſe filthy dog that barketh,
This poor wãdring ſheepthat bleateth,
This much wearied hart that brayeth,
Thy ſlow Servant that delayeth,
Draw home and let him mercy find.

So draw that I may follow thee,
So turne me, that turned I may be,
Conjoyne thy ſelfe unto my heart,
Anoynt it by thy Spirit, impart
To it compunction for ſin.

Through inwards of this hart of mine,
Sinfull and guilty, force divine
Let paſſe, and doe not me confound;
But let my heart entire be bound,
With bonds of love, thy love to win.

Let my heart to thine be likened,
Let my heart to thine be joyned,
Let my hard'ned heart be pierced,
Let my Iron heart be wounded, (love.
With wounds, O God, of thy true

Make

(ledge,
Make my power, my will, my know-
Obedience to thee acknowledge;
Make my barren heart be hungrie,
Eagerly and hotly thirſtie
For thee, & for grace from above.

O Sharons Roſe, thy leaves diſplay,
Whoſe odour fragrant is alway;
O make my noſtrils ſmell this ſent,
And to receive with content
Above all delightſome ſweetneſſe.

Pleaſant Manna, pureſt honey
Sweeteſt wine, ev'n Nectar meerly,
In which nothing is that's bitter,
Be thou to me ever deerer,
Than worldly vain delightfulneſſe.

Behold, I approach unto thee,
If I dare offend, O ſpare mee;
Behold, with willing mind I run,
Yet all unſhamefaſtneſſe I ſhun,
Reject me not I humbly pray.

Shew

Shew thy ſelfe moſt kind unto mee,
Me repell not, though unworthy,
Move all my heart unto thee ſtill,
With holy love fill full my will,
That from thee I may never ſtray.

A

A Magnetick deſire.

Achath Schaalchi אחת שאלתי

One thing have I deſired, *Pſal.* 27.4.

Many, O Lord, ask many
things of thee,
Thoſe many given, then many
ills they be,
Few me ſuffice, though few
ask thee few things,
One thing to me full ſweet
contentment brings:
This one I need, this one
will ever ſerve,
'Tis more than all, and more
than I deſerve;

Give

Give me this one, I ſhall
have wealth at will.
I ſought this one, I'll ſeeke
it of thee ſtill:
If that thou giv'ſt this one,
I'll thankfull be,
Draw me to Chriſt, who hath
redeemed me,
I may draw others, whom
he did redeeme;
This one I doe, than thouſands
more eſteeme:
Give this, a thouſand thanks
to the I'll give,
I'll pay my vowes, as long
as I doe live.

FINIS.

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